THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

Pentecost.

BY HENRY DOWNTON.

Holy Spirit, with the Son
And the Eternal Father one,
One in glorious holiness,
One in wisdom, power, and grace:
One from endless ages past,
One while endless ages last,
Unto Thee, O God, we raise
Fervent prayer, and grateful praise.

Glorifier of our Lord,
Great Inspirer of the Word,
Mover of the holy men
Erst that hold the prophet-pen;
Calling there the wide sea o'er,
Shutting here the open door;
Sovereign Lord, to Thee we raise
Fervent prayer, and grateful praise.

Life, pervading all the Vine
Whence distils the mystic wine:
Fire, that fills with holy love
All the Church, below, above:
Unction on the members shed—
Oil of gladness—from their Head:
Comforter! to Thee we raise
Fervent prayer, and grateful praise.

Holy Spirit! while we pray
~~Turn not from our prayer away!~~
Take our praise, and let it be
Fragrant incense unto Thee;
So Thyself shall we receive,
Never quench, resist, nor grieve,
But adore Thee, with the Son
And the Eternal Father one!

—*Selected.*

Notes.

Each of God's soldiers bears
A sword divine:
Stretch out thy trembling hands
To-day for thine!

—*Adelaide A. Proctor.*

Don't do right unwillingly
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

—*Phebe Cary.*

To stimulate feeling and do nothing in consequence is a short road to destroy the feeling.—*Dr. A. Maclaren.*

COURAGE that grows from constitution often forsakes the man when he has occasion for it; courage which arises from a sense of duty acts in a uniform manner.—*Addison.*

YOU never find in the Bible any scornful despising of human wealth. Our Saviour was poor and His first followers were poor, but is He not spoken of as rich and becoming poor for our sake?—*Thomas T. Lynch.*

"No one can conceive how dearly applause is purchased. It is, indeed, the first and last prayer which I wish my friends to offer for me, *that I may be kept humble.*" So wrote Edward Payson when the honors of the world were heaped upon him.

How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give to our Creator? How could He have mercy were it not for us? Mercy is the tranquillity of His omnipotence, and the sweetness of His omnipresence; the fruit of His eternity, and the compassion of His immensity; the chief satisfaction of His justice, the triumph of His wisdom, and the patient perseverance of His love. Wherever we go, there is mercy, the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.—*F. W. Faber.*

Communications.

For the Messenger.

Concerning the College Centennial.

It is of the Franklin and Marshall College Centennial as it works its way in the bounds of East Susquehanna Classis, that we propose to say a few words. Some things have been done; some things are proposed to be done.

First, of what has been done. One year ago the Classis in answer to a communication from the proper committee of the College authorities, and to resolutions sent down by Synod, expressed itself by definite action as heartily in sympathy with the objects of the proposed celebration; laid down a plan of action for itself; and appointed a committee to carry it out as far as possible. The plan of action embraced two things. The one; to scatter information by documents, addresses and sermons on the history, work and aim of the literary institutions of the Reformed Church in this country, with special reference to Franklin and Marshall College, and by so doing to beget a better apprehension of, and awaken greater interest in, the subject on the part of our people. The other to secure cash subscriptions from as many persons as possible, small and large, for the Dr. Nevin Memorial and the other objects sought to be secured.

It was at first proposed to hold several conventions at central points. Our large territory seems to have stood in the way of that. It did not succeed. Instead, quite a number of pastors have taken the matter in hand in their own charges; and some pastors have joined each other in holding services and taking up subscriptions. A majority of pastors have so far taken an active interest by speech and by deeds.

The leaven has fairly been set to work. A number of charges will be able to report from fifty to one hundred dollars cash by the middle of June, and their interest and work not exhausted. Others are not so far on, but "the preliminary preparations" are going forward.

Secondly, of things proposed to be done. In a word, just to keep right on. Let what has been done be considered as the beginning. And we are not to stop just after we have begun. That is a common mistake. Classis has resolved to avoid it in this case. It is proposed to reach all the charges in some form, and so to impress them that both immediate and, what is more, permanent results may follow. It is to be done by the willing, helpful co-operation of pastors, by church-work conventions, and the dissemination of the proper facts through the church-papers and otherwise.

We do not know, of course, what our success will be. Probably it will be about the same as that of other Classes. Could the movement be made general and continuous in the Church during the year, the following results, we think, would be, to a large extent, accomplished.

1. The necessary funds which Franklin and Marshall College aims to get would be secured.

2. Our people would come to know far more of our literary institutions than they now know; and they would be led to think better of them, and of their own Church, than is the case at present. There is ample room for reformation and improvement among us on this point.

3. The number of students would increase notably. Many charges would double the number of students they now have; and charges that now have none would have some. And these students would not as much as now drift everywhere, but find their way to the colleges and seminaries of their own Church.

F. K. L.

For the Messenger.

Working for Our Institutions in 1841.

Letters from Dr. B. C. Wolff to Dr. J. W. Nevin.

EASTON, April 14, 1841.

My Dear Brother.—It has relieved me to learn that you took my second letter upon the subject of the appointment to the chair of Natural Science so kindly. I was afraid you would think me over zealous. I have learned to bear disappointments pretty well or it would grieve me greatly that the Board hesitated to fill the chair. I feel now more for you than for myself. It was wrong to shift so heavy a responsibility from the shoulders of those upon whom it rested, to yours. It is, however, expressive of a becoming confidence in the Faculty, and is the way, indeed, in which appointments in the college have been heretofore made.

The reasons of the hesitation of the Board appear to have been two-fold. 1st. They thought that the German interest in the Church would like to have a German in this particular department. But why a German particularly here? The recitations would as a matter of course be in English; and as to the German works in the branches of science connected with it, Dr. Green would soon be able to avail himself of them. It is more in the department of languages that an increased attention to the German is required. But there you have your brother and Mr. Young. Let Mr. Young devote himself as far as possible to the study of the languages, and your brother with his well-trained and disciplined mind to an enlarged and intimate acquaintance with its literature, for which I was happy to learn he had a taste; and in a very short time the wishes and interests of the Church will be met and fully provided for.

In Natural Science, more than any other branch of a college course, is a pious professor required. It is there that the infidel in our day obtains his facts, as he calls them, to overthrow the Christian system. It is there, too, that the Christian philosopher finds the arguments in support of the Bible that are most acceptable to unconverted young men. It would be extremely hazardous, in my judgment, to put a man in that chair without piety, or fixed principles of religious belief. We have had a Rauch, but we may search the length and breadth of the land, and Germany besides, and not find another. There are, doubtless, many Germans in this country of fair reputation in point of morals and good scholarship, but how long would it require for them to be in the Institution before they would add to the character of the college in the estimation of the public, to say nothing of the danger to be apprehended from their loose notions of theology and their ignorance of the American spirit?

The other reason is: The importance of having a professor who would fully identify himself with the interests of the German Reformed Church. This is one that I am most happy to perceive the Board fully appreciates. How far Dr. Green would meet your wishes in this point may be ascertained, I think, from his present position and intentions.

He has felt it his duty for some years back to devote himself to the service of God in the promotion of the great interests of religion and science. With this object in view, he contemplated a mission to Africa. Recently the way thither has not appeared so plain and open as at first, and he has yielded to what seems to be the indication of Providence, and now thinks of remaining in his native land. Nevertheless he is still impressed with the conviction that it is his duty to employ whatever of qualification he possesses for usefulness in the service of the Church of Christ.

In looking around him for a field of usefulness, his attention has been directed to Marshall College and the German population, as an interesting field for religious enterprise. The Institution itself is rising in reputation, and is under the patronage and devoted to the interest of an ecclesiastical body. This accords with his feelings, as he does not desire to connect himself with an institution differently situated. The Church, moreover, holds the doctrines and has the forms of government he cordially approves. They are founded upon the Geneva platform, and to their promotion and support he is willing to employ his best powers, if in the providence of God a way should be open to him by an appointment to a professorship in Marshall College.

Now, my dear brother, the foregoing are Dr. Green's views expressed to a most intimate and cherished friend, and made known to me before I had an opportunity of learning them from his own lips. He sees in Marshall College, as he thinks, an institution in which he would have an opportunity of fulfilling the obligation he has felt for years to devote himself to the cause of literature and science as connected with the great interests of religion, and is willing to be employed there. Possessed as he is of a high grade of qualifications in every point of view, in the estimation of those who know him well and are competent to judge, can we ask for anything more? I think not. In my judgment we have all that we can require. We may bring him into our Institution if we will. He is disposed to follow the leading of Providence. He is in the true position and the true attitude, asking of God whither He would have him go, and if I could change it with a straw, I would not be disposed to do it.

I have now nothing more to say respecting the appointment of Dr. Green. If you get him, I am persuaded that you will have a valuable young man with whom you will all be pleased. May the Lord direct, and to His name be the glory.

As to the German character of the Institution, it may be sustained and brought more prominently into notice than has ever hitherto been the case under existing arrangements. Let this be done as it ought to be done, and the public will be satisfied. In the *German Society* much may be done both in respect of German literature and the language.

If Dr. Green goes to Marshall College he will of course relinquish his present profession, and devote himself to his duties in the Institution. On this score there need be no fear; on the other hand, I don't know that he would be likely to excite any hope, as from present appearances he is likely to become a subject of the tax Mr. Broadhead, of this county, proposes in the Legislature to have laid.

Since writing the above I have met with the Doctor and conversed with him, and I am only the more convinced of the nobleness of his character and his conscientiousness in regard to this whole matter. He will, I am persuaded, have no more difficulty or hesitation in giving himself wholly to the support of our institution than you yourself had.

As to the appointment being made at this time, my impression is that the college will be likely to suffer if it is not done. An evil report will go out against us. It may even injure us in the Centenary operation. On the contrary, if it is seen that we are going ahead, it will be an inducement to increased effort. By deferring it we may save half a year's salary during the present session, and lose irretrievably for the next whole year. It may perhaps be proper for me to remark that in relation to Dr. Green I have been influenced in recommending him solely by what I believe to be the interests of the Church. In what I have said the best friends of our Church concur. As regards testimonials I could procure for you more than you would wish to read. I would repeat again that Dr. Little need not fear. He would not be in his way; and I presume that it would be no disadvantage to either the Doctor, or the Institution, to have an intelligent physician in the faculty. My love to all.

Most affectionately yours,

(Signed) BERNARD C. WOLFF.

P. S. Will you not send me a copy of your "Spirit of Party?" I have lost my copy, and want to read it up.

Rev. JOHN W. NEVIN, D.D., Mercersburg, Franklin County, Pa.

EASTON, April 27, 1841.

My Dear Brother:—I have just received your letter. Dr. Green is a graduate of the Medical University of Pennsylvania, at Philadelphia. Whether he is a *regular* graduate of any college, I cannot say. My acquaintance with him commenced since his return to this place, as a physician, from Philadelphia. My information respecting the high grade of his qualification for the Chair of Natural Science is derived mainly from the estimation in which he was held in Lafayette College, and from the manner in which he was spoken of by gentlemen of high literary character in this place, especially by the Rev. John Vanderveer, who has presided over a private academy of high reputation in this place, with whom Dr. Green acquired the rudiments of his education. Mr. Vanderveer is not only most competent to judge of the qualifications both as respects talents and attainments, but is one of the most strictly conscientious men I ever knew, and most cautious in expressing his opinion. He is, moreover, a very warm friend of the German Reformed Church. As a proof of it, though a minister of the Presbyterian Church, he has two pews in our church: one for his family and another for his boarders. He has a high opinion of the Doctor's fitness for the office of professor, speaking of him as a gentleman of more than ordinary grasp and force of mind, of great industry and perseverance, and never taking hold of any science or subject without making himself thoroughly acquainted with its first principles. This has always been the character which Mr. Vanderveer has given me of the Doctor, and it corresponds with all that I have ever heard of him from others. Had I judged it necessary to procure testimonials of his qualifications, I could have had them by the score.

As I cannot this evening learn from Mr. Vanderveer whether the Doctor is a *regular* graduate, I will hold up the call until I hear from you again, asking you to write immediately, as it is time to relieve the Doctor of suspense. Please do not delay. In the meantime I will only let him know that in the course of a week we will hear from Mercersburg. If not a regular graduate, you may rest assured that in languages and the natural sciences he is thoroughly competent to teach especially chemistry, geology, mineralogy and the kindred branches. In haste, to be in time for the mail. Yours, &c.

BERNARD C. WOLFF.

P. S. I have just seen Mr. Vanderveer. The Doctor is not a regular college graduate; but fundamentally he is thoroughly educated in the branches of a college course; and Mr. Vanderveer bases a thorough conviction of his qualifications to teach upon the grasp and force of a well-disciplined and powerful mind, and upon the honesty and zeal of his character. He has no hesitation in recommending him, and that is itself the highest recommendation coming from so careful and conscientious a man as Mr. Vanderveer.

Ever since he left Mr. Vanderveer he has been a most devoted student, especially in languages and natural science. I cannot hesitate myself in repeating all that I have always said, and unite with Mr. Vanderveer in the conviction that you would be well pleased with him. In holding up the call, you will see that I am disposed to be conscientious, too. B. C. W.

EASTON, April 28th, 1841.

My dear Brother:—Upon a review of your letter this morning, I am under the impression, that in withholding the call from Dr. Green, I have been perhaps more fastidious than wise.

Your suggestion upon that point, was founded, I presume, more upon the possibility of his not being a graduate of the Medical University, than of his not having pursued a *regular* College course. Upon a hasty perusal of your letter last night, I thought the latter as well as the former was to be a *sine qua non.* In this I think myself now mistaken, and had I not written to you, would at once put the *call* into his hands.

My personal intercourse with the Doctor has been rather limited; the circle of

his friends being different from that in which I am accustomed to move; but all that I have ever seen of him has induced me to think most highly of him, and to confirm the favorable impression of his character derived from others. I mention this to show that it is not favoritism on my part that has led me to recommend him. As I know my own heart, it was nothing but the strong conviction, derived from the high estimation in which he was held for piety, probity, discretion, talents, attainments and industry, by the intelligent and pious portion of our community, that he would be a highly sui able person for our Institution, that led me to do what I did. When I heard of his feelings toward us and his partiality for Marshall College, I was only the more impelled to do it. And the more I have learned of the Doctor by personal intercourse since, and heard of him from others, the more I am persuaded that in temper and every other qualification he will suit you. Mr. Vanderveer, a true friend of our Church, and one of the safest counselors I ever met with, a man of discernment, and sound judgment, who has known him from a boy, and in whose academy he taught after finishing his course, and who by the way knows well what qualifications a college professor should possess, has the most unbounded confidence in him.

It is from him chiefly that I have my impressions of his intellectual character and worth. He considers his acquirements highly respectable, but it is not so much upon what he knows that he founds his opinion of his qualifications for the place, as upon the grasp and discipline of his mind. So far as the knowledge of any science fundamentally and thoroughly was concerned I have always heard him speak of Dr. Green as a model for all young men. That he never took hold of any subject without mastering it, whatever might be the labor required. He remarked to me last evening that he had no doubt you would all be pleased with him, except that when anything like management and intrigue was required, he would be totally unfit. But as he hoped nothing of this kind was needed at Marshall, he felt satisfied you would be mutually pleased.

I find a catalogue of Lafayette which I send you that the Doctor has been in connection with that College since 1836 as professor of Chemistry. Five years' experience as a lecturer is itself of considerable advantage, epecially in a diligent student.

As a medical man, young as he is, he has all along had a large share of the confidence of the most scientific, the oldest and most successful practitioners in the place. The truth is that he is universally esteemed in this place, and when it becomes known that he is to leave, it will be a matter of regret to many. It is known only to a few. It was only the other day that a Presbyterian friend of his, very decided in his attachment to his Church, who has received some intimations of it, urged upon him, that if he should leave Lafayette that he would still bear in mind the claims of the Presbyterian Church. The Doctor's idea is that in devoting himself to the interests of the German Reformed Church he will make no sacrifice of principle, nor will he be forgetful of those claims.

The Doctor's literary career has been as follows. Thirteen years ago he commenced the study of languages with Mr. Vanderveer and after preparing himself most thoroughly at least for the Sophomore class in College, he assisted Mr. V for a time in teaching. He then commenced the study of medicine with Dr. J. K. Mitchell of Philadelphia, where he graduated in, I believe, the old Pennsylvania University. For the last six years he has been engaged in its practice, and with great favor, at the same time pursuing most diligently his classical and scientific studies.

I feel almost ashamed that I should have said so much about Dr. Green. I feel as if I was doing him almost *wrong* in *saying* so much in his *favor*. Here where he is known, it would be needless. And yet, my dear Brother, it is due to you, and your worthy and esteemed colleagues, that every information should be given you to lighten at least the burden of responsibility resting upon you

I feel too that I am assuming a great responsibility, but so fully am I satisfied in my own mind that I am promoting the interests of the Institution, that I have neither fear nor the least hesitation. In our next letter we will have other matters to talk about. Write to me immediately, my dear brother, and let me send you the Doctor. My love to all, and believe me ever yours, BERNARD C. WOLFF.

This Fall we will make the Doctor an A. M. for you, and if on trial you don't like him, Lafayette will be glad to get him back. When he is once with you I will tell you a little more about him, and you will only admire him the more.

Rev. J. W. NEVIN, D.D., Mercersburg, Franklin County, Pennsylvania.

For The Messenger.

Carlisle Classis.

Carlisle Classis of the Reformed Church, held its fifth annual sessions in Zion's Reformed church, near Newburg, Pa., Rev. Mickly, pastor, commencing April 28th, 1887. The attendance of delegates was full. Rev. George E. Addams, the retiring president, preached a very excellent sermon, based on John 3: 30. Rev. M. H. Groh, elected president; Rev. Wm. I. Stewart, corresponding secretary; Rev. Addams, re-elected treasurer, Rev. Mickly is Stated Clerk. Religious services were held each evening during Classis, and also Saturday and Sunday mornings. In connection with Friday evening's services, two addresses were delivered,—one by Rev. Deatrich of Newport, Pa., subject, "The Outward Ornamentation of Churches," the other by Dr. Kremer of Carlisle, subject, "Ministerial Support." Sunday afternoon addresses on Sunday-school subjects were delivered by the President of Classis and Rev. Addams. Sunday evening the subject of missions, both Home and Foreign, was presented in addresses by Rev. Stewart and Dr. Kremer. All of these addresses were very fine treats, and much appreciated. Indeed, they deserve repeating in all of our churches. All of the services held during the Classis were quite largely attended. The Lord's Supper celebration, was one among the largest ever celebrated in this church. The venerable Dr. Glessner of Shippensburg, our aged patriarch among the ministry in the Potomac Synod, preached a most edifying and instructive communion sermon. The thankofferings amounted to $22.75, which was devoted to Wichita, Kansas.

Of the business transacted by Classis, we notice the following:

All of the requests by Synod were complied with, and apportionments assumed.

Classis resolved to hold during the present classical year one or more conventions in Perry and Cumberland counties, for the purpose of stimulating and urging the members of the Church to greater activity in the missionary and Sunday school cause. Committees also were appointed to look out places for new missionary operations in these counties. The interest of the St. Andrew's congregation at Eschol, was referred to the Perry county committee.

The Bethany Orphans' Home was warmly recommended for continued support. The Rev. T. M. Yundt being present Friday afternoon, delivered a fine address in the interests of this institution.

The following are the delegates from this Classis to the General Synod of the Reformed Church, in the United States, meeting June 1st, 1887, in Akron City, Ohio: The Stated Clerk of Classis, Rev. J. Marion Mickly of Newburg, Pa, *Primarius*, and Rev. F. S. Lindaman, *Secundus*. Elder Harry Wetzel, Carlisle, Pa., *Primarius*, and Elder John W. Smith, Newport, Pa., *Secundus*. Since the election Rev. Lindaman was dismissed to the Gettysburg Classis.

Delegates elected to the Potomac Synod, which meets October 11th, 1887, in the Reformed Church, Mechanicsburg, Cumberland county, Pa., Rev. Stewart, pastor, are as follows: Ministerial, *Primarii*, Revs. A. H. Kremer, D.D., Wm. I. Stewart and Milton H. Groh, and *Secundi*, Revs. Samuel S Myer, George W. Glessner, D.D. and J. Marion Mickly. Lay delegates, *Primarii*, Elders S. A. Basehore, John Heberlig, Jr. and Moses Hess.

This annual was in every respect a very pleasant gathering.

The usual vote of thanks was passed for the hospitable entertainment furnished by the members of Zion's church.

Next annual Classis will be held in St. Peter's Reformed church of the Landisburg charge, Perry county, Pa., the first Thursday in June, A. D., 1888, and 7½ o'clock, P.M

Statistics: Ministers, 9; congregations, 23; members, 2,229; unconfirmed, 1,187; baptisms, 64; confirmed, 80; by certificate, 30; communed, 1,968; dismissed, 20; deaths, 29; Sunday-schools, 22; Sunday-school scholars, 1,686; students for the ministry; 1; benevolent contributions, $1,601.00; congregational purposes, $1,093.00. STATED CLERK.

Abstract of Report on State of Religion.

The reports speak favorably of the increasing liberality of the people. Some of the parishes have exceeded for benevolence, their contributions of the previous year.

Generally the attendance upon the means of grace is greatly encouraging. Catechization has been faithfully attended to, and is fully appreciated. Protracted services intended to impress the outside world, have been held with some degree of success. Festival days have also been observed. The Sunday-schools are growing and have proved useful agencies in the work of educational religion. Discipline has been cautiously, but effectually enforced. The temporal contracts between pastors and people have been faithfully fulfilled in nearly every instance. Prayer meetings are sustained and missionary societies organized, affording sources of revenue for the support of our missionary operations.

We are in great hopes that the seed of divine truth has been successfully sown, and may bring forth an abundant harvest.

GEO. E. ADDAMS, Chairman.

Wichita Classis.

According to instruction given by the Ohio Synod a new classis was formed in the southern portion of the State of Kansas. The clas is was named Wichita Classis of the Reformed Church in the United States. It was organized on Friday evening, April 15, 1887, in the Reformed Church of Emporia. Rev. J. W. Love is president, Rev. D. B. Shuey, stated clerk; and Rev. S. A. Alt, treasurer At present the classis comprises four pastoral charges, viz.: Emporia, Lyons, Iola and Wichita, and has four ministers. Three ministers and three elders were present.

The delegates to the General Synod are Rev. D. B. Shuey and elder J. Henry Brown, *primarii*; and Rev. J. W. Love and Elder M. R. Rennsberg, *secundi*.

A resolution was passed urging the circulation of church and Sunday-school papers of our church, and hereafter the statistical reports shall show how many of each are taken in a charge.

The Mission Committee's report was full and somewhat lengthy. This classis is composed entirely of mission charges. A new church is in process of erection in Wichita, costing about $10.00 beside the lot, which cost $12 000. The lot is clear of debt, and all the funds raised in the East go towards the church building. Iola is very much in need of a church building, and an effort will be made soon to erect one. The Emporia church building and grounds are in excellent condition but the congregation is very weak, caused mainly by a number of the members moving to other places. The city, however, lately commenced booming, and this may also bring new interest to the church.

Classis will hold its next annual session in Lyons, or, if not suitable there, in Iola on Thursday, April 26, 1888, at 7:30, P. M

An application for a charter was made on April 16th, which was granted by the State of Kansas, April 19, 1887, and the Stated Clerk was instructed to procure a seal for the use of classis. The charter is for 99 years. All the standing committees reported and all the business of classis was finished, and classis adjourned late on Saturday night.

The following are the statistics although not complete, since we have no report from Lyons: Ministers, 4; congregations, 8; members, 159; unconfirmed, 110; infants, baptized, 14, adults, 2; confirmed, 7; received by certificate, 17; communed, 118; erased, 11; Sunday-schools, 3; and several union schools. Scholars, 151; benevolence, $1436, of which $1375 was to Wichita University Endowment Fund; congregational purposes, $333

D. B. SHUEY, Stated Clerk.

Laying of Corner-Stone of New Church, Wichita, Kansas.

The ceremonies of laying the corner-stone of the new building of the Reformed Church, at the south-east corner of Topeka avenue and Lewis street, Wichita, Kan., took place on the evening of the 22d ult., at 7 o'clock, in the presence of a large and attentive audience who stood beneath the shady trees and upon the stones lying ready to be placed in the building.

The services began with devotional exercises, after which the pastor, Rev. J. W. Love, took his stand at the corner-stone and conducted the ceremonies. He recited a brief history of the denomination in the city, telling how they started, a mere handful of people without a house dedicated to the worship of God, but by working together they have now the prospect of a strong congregation and are upon a fine financial foundation, with an elegant church building which will soon be ready for occupancy. He also stated that when they organized, theirs was the only church organization with headquarters south of Douglas avenue.

After these remarks the pastor deposited in the stone the list of articles given below, and the cap was placed upon the stone. "All Hail the Power of Jesus' Name," a hymn very appropriate for the occasion, was sung by the audience, after which the pastor dismissed with benediction. The audience repaired to the school-house, near by, where the congregation worships until the church is completed. Rev. D. B. Shuey, of Emporia, the supply pastor for this point from October, 1885, for one year, then delivered a sermon from the 118th Psalm, 22d verse, "The stone which the builders refused has become the head stone of the corner."

Rev. Isaac G. Brown was the first pastor and the founder of the organization in the city. It is to his memory that this church is erected, and the corner-stone bears the following inscription:

BROWN MEMORIAL:
REFORMED CHURCH:
A. D. 1887.

The edifice where the corner-stone was laid has been previously fully described in this paper, but it is meet to state that it will be a building worthy of the denomination and corresponding to the dignity of Wichita. The foundation and basement, which is now completed, shows a tasteful architectural design. The entrance to the auditorium is about eight feet above the ground, and the large basement will be partitioned into several apartments and used for Sunday-school class-rooms. In the front there will be a large memorial window to the deceased founder. A liberal collection was taken up. Under the able services of Mr. Love this church seems in a fair way to eminent prosperity.

List of articles placed in the corner-stone of Brown Memorial Reformed church, Wichita, Kansas:

1. Heidelberg Catechism, and Constitution of the Reformed Church.

2 Reformed hymn-book with forms of worship as used in this congregation.

3 THE MESSENGER, and *Christian World*—one the principal Church paper of the Synods East, and the other the principal Church paper of the Synods West.

4. Copies of the *Missionary Herald* the *Sunday-School Treasury*, *Sunshine* for the Little Folks, *The Orphans' Friend*, *Advanced Sunday School Lesson Paper*, all of which are taken in the Sunday-school.

5 Copies of the minutes of the last General Synod and English District Synods of the Reformed Church in the United States.

6. Brief general history of the Reformed Church from the time of Protestant reformation of the 16th century to the present time.

7. Brief history of Brown Memorial Reformed congregation, names of elders, deacons and trustees; also list of the names of the confirmed members, and of the choir of the congregation at this date, May 22d, 1887.

8. List of the names of officers, teachers and scholars of the Sunday-school; of the officers and contributing members of the Missionary and Aid Society of the congregation; and of the members of the building committee, architects and contractors of the church edifice to be erected on this foundation for the use of the congregation.

9. Copies of the Eastern and Western Almanacs of the Reformed Church, for 1887.

10. Tract containing letters from the missionaries of the Reformed Church in Japan.

11. Programme of the 22d annual convention of the Kansas State Sunday-school Association, held at Wichita, May 3d, 4th and 5th, 1887.

12. Wichita city daily papers—*The Eagle*, *The Beacon*, *The Journal* and *The Call*; also the *Western Evangelist*, published in the city by the Congregational Church.

13. Photographs of the pastors of this congregation, namely, Rev. Isaac G. Brown, founder and first pastor; Rev. D. B. Shuey, supply from October 1885, to October 1886, and missionary of the State of Kansas; and Rev. J. W. Love, pastor since October, 1886. — *Wichita Daily Journal*.

For the Messenger.

North Carolina Classis.

This Classis held its 57th annual meeting in the Reformed church, Concord, N. C. This town is the thriving county seat of Cabarrus Co., and the Reformed church here is a Mission and a recent enterprise. The retiring president preached the opening sermon from Psalm 119: 45 and then constituted the Classis. The Rev Paul Barringer was elected president for the ensuing year. The delegation of elders was full, but several of the ministers were not in their seats. The reports from the several charges were full of cheer and show progress in work done for Christ.

Owing to physical infirmity, Rev. Thos. Long resigned his care of the Upper Davidson charge. A call made to the Rev. J. H. Shuford of the Classis of North Illinois to succeed him as pastor was presented to Classis and approved.

It was ordered that the $75 charges on the Minutes of Potomac Synod as arrearages for Home Missions be apportioned to the several charges and that the $500, promised by that Synod to North Carolina Classis, be demanded.

Two congregations were reported as organized during the year: viz, one at Maiden in Catawba county; and another at Enochsville, Rowan Co. Both these congregations are proposing to build churches during the summer.

Two of the charges in this Classis are without pastoral supervision. The Lower Davidson charge is in part supplied by the Rev. M. L. Hedrick. The Central Rowan charge is also without a pastor and Rev. R. F. Crooks supplies the charge in part.

The following were chosen as delegates to the General Synod: viz, *Ministers*, G. William Welker, P. M. Trexler and J. L. Murphy. *Elders*, D. F. Moose, J. C. Lippard and T. J. Ramsaur.

To the Synod of the Potomac: *Ministers*, Revs. Paul Barringer, Lewis Reiter and C. B. Heller. *Elders*, J. W. Robinson, Jos. Foil and A. P. Long.

Classis reported five candidates preparing for the gospel ministry, but is at this time in great need of two or three efficient workers to cultivate her vacant charges and missions.

Classis completed the business on Saturday evening, May 7th, but the members of Classis nearly all remained over the Sabbath with the generous and hospitable Christian people of Concord. Divine service was held every day at 11 o'clock, A. M. There were also temperance addresses made by members of Classis on Thursday night in the court-house. Preaching on Friday night and address before the Ladies' Aid Society and Saturday night in the Reformed church. On the Sabbath the Reformed church was dedicated and the Lord's Supper administered. The Reformed church at Mt. Gilead, just rebuilt, was also dedicated on Sabbath. There was also preaching in the Presbyterian, Lutheran and Methodist churches by members of Classis—morning and night—also in the morning at Scotia Seminary and the evening in the Reformed church.

The next annual meeting is appointed to be held in the Mt. Carmel church of the Lower Davidson charge on Wednesday before the second Lord's day in May, 1888, at 11 o'clock, A. M.

STATED CLERK.

For The Messenger.

In Memoriam.

In memory of Father William T. Gerhard, a minister of Jesus Christ, who was taken from the Church militant on the 17th day of Agust, 1886, your committee proposes that Lancaster Classis put on record an expression of appreciation as follows: Father Gerhard was a faithful follower of our Lord from his early youth. Pressing through many hindrances he sought after preparation for the holy ministry, and from the day of his ordination to the day of his departure it was his constant aim to be true to his holy vows, endeavoring to fulfil his ministry in the service of the Reformed Church with unswerving fidelity to the Master. For about thirty years a member of this body, we bear testimony to his firmness in the faith of the gospel, his zeal for the honor of the Church, his self-sacrificing activity as a pastor, and his living interest in the kingdom of God onward to the close of his earthly life. Living in the Lord he has died in the Lord. Another of our fellow-servants of Jesus Christ is resting from his labors and his works do follow him. Respectfully submitted.

E. V. GERHART, Chairman.

Action adopted at the annual meeting of the Lancaster Classis.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Girls' Missionary Society.

About a year ago two of our girls at Mechanicsburg, Pa., determined to organize a missionary society. Finally they got together a little band and the society was named the Mary Ault Missionary Society, out of affection for Miss Ault, one of our missionary teachers at Sendai, who had spent 10 years of her childhood in Mechanicsburg.

At first the society met in the homes of the members until becoming large it met in the church. The monthly meetings were always interesting and well attended. Every member not only contributes, but many also canvass the congregation for regular monthly contributors. Thus working together harmoniously the year passed, and on the evening of Ascension Day a delightful anniversary service was held which was well attended by members of the congregation and the public. The receipts for the year amounted to $38 17, which exceed the expectations of the most sanguine one year ago. The society is full of hope and ready to carry on the work which has, under God's blessing, been so pleasant and profitable during the past year.

Organized.

On May 20th, a missionary society was organized at Hamburg, Pa. After singing and prayer, the pastor, Rev. G. W. Roth, read a constitution and enrolled the names of those who were willing to enter the organization. Officers were elected and the church at Hamburg had a missionary society of twelve members—only twelve, but then these were truly twelve apostles, and many a small seed grows to great size. The pastor said each member must now be a committee to bring new members.

That Plan.

The Special Church-building Fund plan, published in the MESSENGER of April 27 h, very fully commends itself to pastors and members of the Church. Do not lose sight of it. Keep that paper for reference, and keep the plan before your mind. Let every Classis raise such a special fund.

Howertown Church.

It is in the quiet country about three miles from Catasauqua, Pa., and has for many years been under the pastoral care of Rev. C. J. Becker. Here I spent May 15th to 18th, addressing a large congregation on Sunday and canvassing it for missionary and church-building funds on the three days following, meeting with very cheerful givers. Many thanks also to the pastor for his daily help and encouraging words among his people. At his age such a canvass is no light matter. We gathered $90.00.

The Rock of Discourtesy.

Young wives and husbands can not be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition, and, above all, that most disastrous amusement of "nagging." Hundreds of households have gone wrong for the mere want of checking in time the habit of annoying, as a relief to a momentary feeling of irritation or discomfort. The wife who gets into the way of contradicting, of "checking," her husband, of opposing him in small things and standing out in large ones: the husband who is sneering, contemptuous, tyrannical, fault-finding; perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day, poor, pale, fainting little love will fall into it, stark and plumeless, and will never rise to life again. In the beginning, these little tiffs and discomforts are made up with a kiss from him, and a few tears from her, to add cement to the reconciliation. By time the tiffs are more acrid and the reconciliation is less warm. By still further time this never comes at all, and things get into that chronic state where there is never a formal healing, but an ever-widening rift and a never-ending coldness. Then the two lives jar and grind like rusty hinges—locks which misfit the slots; wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which, for want

of care to keep the adjustment exact (perhaps for want of oil to the joints), crook and chafe and hang and do not fit, to the annoyance, and more, of all the bystanders. —*Home Journal.*

Family Reading.

Saved by His Life.

BY ANNA WARNER.

Jesus lives! With Him shall I!
O Death, where now are all thy fears?
My Lord doth live, He dwells on high;
So shall I live, through endless years!
My Lord's own light shall glorify:
This is my trust.

Jesus lives! Upon His head
The crown of empire doth rest;
And Him with I, whom He hath led,
Shall ever reign, forever blest,
God will do all that He hath said:
This is my trust.

Jesus lives! away all doubt!
Shall God's great love and power decrease?
His grace doth compass us about,
That every sinner may find peace.
Who comes through Christ is not cast out!
This is my trust.

Jesus lives! His life is mine;
Then let my life be wholly His.
Rise up my soul! arise and shine!
Tread down the sin that in thee is,
The weak His arms of strength entwine:
This is my trust.

Jesus lives! I know it well;
Nothing comes between us twain;
No night of darkness nor of hell,
No principality, no pain.
He will give hosts their hosts to quell:
This is my trust.

Jesus lives! Then death for me
Is but the passage into life.
What light within my soul shall be
'Mid the dark shadows of that strife!
Since it can cry believingly,
Lord! Lord, my trust!

—*From Wayfaring Hymns.*

The "Ups and Downs" of Cliffordsville Church.

BY AMANDA B HARRIS.

Rev. Lemuel Sullivan gained his first eight years' experience in the ministry in the provincial town of Cliffordsville, to which he came not long after leaving "the seminary"—an earnest young orthodox divine, strong in principle, sound in gospel theology, devotional in spirit, bent on a vital work. He had fair ability and plenty of practical sense, in addition to ingrained piety, of the kind that goes all through a man, and is felt as the blood in his veins is felt; and in those eight years he made his influence a power in his church, which at the time of his arrival was in danger of falling into a dead-alive state, a monotonous jog along a rut, though a sound church with a historic background, one which had done sterling work in the past, but now was perilously near becoming inactive and rusting out.

This infusion of new life proved just what it needed; almost before they knew it, members were set to work in some kind of activity; six different "causes" came up annually for contributions; the lesson was enforced that each individual was under obligation to give according to his means for preaching and for charities, that it was both a duty and a high privilege to do so. And the money was forthcoming; and the more willingly the people gave, the more they were spiritually prospered. The membership increased gradually, in a healthy way, till from sixty the church had grown to be a hundred—a strong, useful, intelligent, working, giving church, with live agencies of prayer-meetings and conference-meetings, when, through sickness, Mr. Sullivan was obliged to leave them for a time; which was so prolonged that outside counsels were brought to bear on the question of getting a new pastor, especially as it had come to pass, during his protracted absence, that two very handsome legacies had been left to the society, and a millionaire speculator, some of whose ancestors had been members of that church, had given a few thousand dollars to enlarge and beautify the edifice.

"How fortunate we are! What a blessing has come to us!" was the current remark. And then (under the breath), "We shan't have to exert ourselves so much now"—touching the purse. So crept in the first evil, and thus the second; insidiously, softly, and in very fair guise. Then it began to be whispered that Mr. Sullivan was "really a little dull." Nobody knew where this thing originated, but there it was, in the air. "We never called him smart, you know; he has never been considered eloquent."

Encouraged to louder utterance by certain fashionable and ambitious persons in the town, presently it was, "We have got so much money now, we can command an abler minister."

And so it was done; done so deftly that there seemed no slight to Mr. Sullivan, who had indeed offered to remove himself out of the way. And the "smart man" came. Fashionable people thronged thither, and money flowed in from unexpected quarters, so that the brethren and sisters saved a great deal for other uses, seeing that now they did not need to do as much, or half as much, perchance a quarter as much, towards "paying for preaching."

It looked a very, very prosperous church; a frescoed audience room, some gothic arches, stained windows, rich carpets, new chandeliers, a new organ. "It is such a credit to us," said the people; and (that important element) "the summer boarders" were rapturous over it: expecting to find everything crude and barbarous, they beheld the semblance of a city church. "And what a dressy congregation!" said they. "Those hats are right out of the toniest shops. Of course we shall attend there."

And a minister to match, who preached such cultured sermons, not touching much on those old out-of-date ideas. He never would drive anybody away, or make them feel bad, or offend them. A minister ought not to; he ought to try to please people.

And it was seemingly a wonderfully prosperous church when, after several years, Rev. Mr. Sullivan, who meanwhile had been anchored in a parish in the Middle States, came back, again enfeebled, to spend a whole summer among his beloved first people; perhaps, he thought, even to die there, in the parish of his early choice. And he began to inquire after every family and every individual, and all about the church, and behold, he found that in membership it had been steadily on the decline. Losses by death and removals had not been made good. Both in numbers and active, spiritual growth, it was on the wane.

Here was a sad perplexity; but he sought out one of the mothers in Israel, and had a long talk with her. She said that the subscriptions (with a few honorable exceptions) had shrunken in proportion as the money had come from other sources. Instead of being thankful for added means for good the members had been thankful that now "they had not got to pay." The charities had been abandoned; half of the "causes" had been dropped; but—they had a "smart minister, and it was "popular," she said, to attend meeting there.

The pastor, she said, had "laid himself out to be popular." He had been advised when he came to be careful not to preach about things that would drive people away. There were men who were sensitive, and if they took offense they would go off to the Presbyterian church, and we could not afford to lose them. He had "policy," and so he preached pleasant things, and made points clear about a good many educational and national things. "But somehow," she said, "there don't seem to be much Gospel."

"Ah! I see. I see!"

Mr. Sullivan preached to his dear people during the pastor's vacation three Sabbaths. He had a deadly malady about him, and, expecting that he might be called hence at any moment without warning, he spoke on the third Sabbath with the feeling that it might be his last; spoke as he had never spoken before. And on that memorable day no man or woman could have believed that it had ever been said of him that he was not eloquent.

His subject was the Church of Christ; and he introduced it by saying that many persons made a radical mistake in judging of the success of the Church by the same rules which held good of other organizations. They mistake the nature and purpose, the end and object of it when they regard its success from any other point of view than a spiritual one.

He made a few points—that numbers are not always indicative of strength; that popularity is not necessary to success; that culture and social position in themselves do not strengthen a church; that money, merely as wealth, does not do it; but the staying power of a church, so far as human responsibility goes, is in the spiritual integrity of its members, and that its success depends on the divine life in their own souls, lived out in their daily conduct, continually fed and supplied by communication with the divine Head.

In less than one week, Mr. Sullivan died, but his last words had a pentecostal power, and that church was shaken as with one mighty, shuddering sob. Not a man or woman but saw the error of their ways; each took the word to himself and herself, and that church in Cliffordsville became once more a power in the community, and one of the strongholds of the Lord of hosts.—*Congregationalist.*

The Hare in the Moon.

There is a common superstition against pointing the finger at the new moon; and in Swabia children are not allowed to make the shadow figure of a hare on the walls with their fingers, in imitation of the hare sometimes supposed to be visible in the moon. This latter custom is curious, because in China, India and Ceylon there is also thought to be a hare in the moon, and in connection with definite traditions. In Indian mythology, the god of the moon carries a hare; in Ceylon the story is that the hare, meeting Buddha in a wood, bade him light a fire, and then proceeded to jump into it, for her to be cooked for his benefit; whereupon Buddha snatched the good animal from the flame and translated him to the moon. And the Chinese hold that the hare's figure was placed in the moon to commemorate the action of the Ruler of heaven, who once changed himself into a hare to assuage the pangs of a hungry traveller. Some such story must underlie the Swabian custom, which, like other customs in connection with the moon, is sometimes thought to be a survival of an old system of moon worship. But how came it that the sun and moon were ever worshipped at all? Is it not, with greater probability, because human attributes were once ascribed to them with fear and dread, than because they were regarded as symbols of light, or fire, or heat? From the belief in their humanity to belief in their divinity, the transition would be natural and obvious, and, in fact, on no other theory can we understand all the propitiatory sacrifices connected with their worship. Would the Mexicans have offered their horrible human sacrifices merely to the symbols of light and heat.—*Gentleman's Magazine.*

Youth's Department.

The Bobolink's Lesson.

BY JULIA M. MAY.

A three-year-old boy on the gatepost was leaning,
And watching the frolicsome flight of the bird,
When a sweet bobolink round the orchard came gleaming,
And stopped as if listening for somebody's words—

Stopped close to the boy till his natural feeling,
Impulsive, obeying, he lifted a rock,
And raising it high, then quietly kneeling,
He steadied himself to give birdie a knock.

Just then the soft throat, with pent melody swelling,
Gently opened, and forth came the song, ever new,
"Bobolink, bobolink," as if some one were telling
The bird what the baby was going to do.

"Bobolink, bobolink, bobolink a-no weet;"
"Bobolink, bobolink, I know it, I know it;"
"Bobolink, bobolink," (O the song was so sweet!)
"Bobolink, bobolink, don't throw it, don't throw it!"

Robbie didn't. His fingers fell down by his side,
And he gazed at the charmer in joyful surprise
Till the solo was over, and then satisfied,
Let the innocent singer fly up to the skies.

Then he looked at me doubtful, and read in my face
The question my lips were preparing to ask.
"'Cos he sung so, me couldn't," he lisped with quaint grace,
And left me to go to his play or his task.

But he left me a thought for the poem of years:
When the demon of danger comes to your nest,
Sing a song; sing it bravely; sing through your tears,
And the arm that is lifted will fall. It is best

To sing while you can, like the brave bobolink:
For the song of your hearts shall your enemy reach,
And the danger will vanish. Ah! do you not think
That the brave bobolink a sweet lesson can teach?

—*The Congregationalist.*

Ross Carson's Courage.

Shouting, laughing, pushing against each other, the boys rushed out of the schoolhouse pell-mell.

"Look out, Ross Carson," shouted Tom Lane, in a tone of pretended alarm, "there's a spider on the pump-handle. Run, quick, it may bite you."

There was a roar of laughter at this would-be witty remark, and the eyes of a score or more thoughtless boys were bent upon the figure of a slender, delicate-looking lad who had been one of the first to get out, and who had approached the pump for the purpose of getting a drink.

His face flushed painfully as Tom's jest fell on his ear, and the hand that held the tin drinking-cup trembled perceptibly, and his lips scarcely touched the water.

"Oh, he'll stand anything rather than double up his little fist," cried Tom, and crowding close to Ross he deliberately knocked the books from under his arm. The slender lad's face flushed at the insult, but he said nothing. He stopped, picked the books up, and then walked on again.

He was quite aware of Tom Lane's great anxiety to pick a quarrel with him, but he determined to give him no excuse for doing so. For Ross knew that he could not with safety enter into any trial of strength with a boy so much older than himself. His lungs were weak, and the doctor had said they could bear no strain whatever. But it was hard to be called a coward, to bear insults of every description without open resentment, to feel that he was looked upon with contempt by his companions because no taunts or sneers could induce him to fight. And he was too sensitive and shy to explain to them his reason for not doing so, knowing well that his explanation would be greeted with ridicule and laughter. So he bore his various trials in silence, and not even his mother knew what he endured. He did not know that this forbearance showed him possessed of true heroism, for, like most boys he had a strong admiration for deeds of daring, and saw little merit in silent endurance.

Tom Lane was the most daring boy among them all. He boasted that he had the coolest head, the strongest arm, and the greatest amount of courage of any fellow of his age in Hillsboro', and none disputed his claim. He was always ready for a fight, and generally came off victor in any contest. He had no pity for weakness, nor charity for timidity, and thought all those who feared him fair game for his powers of teasing. Ross might have been fairly treated by the other scholars but for Tom, who was never weary of exciting enmity against him and understanding how to magnify the veriest trifles, was ever showing him up as "the biggest coward in Hillsboro' Academy."

But retribution was near at hand, and Tom was to be strangely punished for his sins in respect to Ross.

A new town hall was being built in Hillsboro', and a very high imposing edifice it was to be, with a steeple second to none. Tom Lane heard his father, who was the contractor for the building, say that a magnificent view could be obtained from this half completed steeple, and the next day at the noon recess Tom proposed to half a dozen of his young friends to go up and take a look for themselves.

"I have a pass from father," he said, "and the carpenters won't make any fuss."

The ascent to the steeple was easily made, for a narrow, winding stair led up to it; and the boys soon attained a height that made their heads swim as they looked down, breathless, and saw how small appeared the people on the pavement below.

"A good place for a suicide," said Tom as he leaned out.

"Do be careful," said a low voice in a tone of entreaty, and looking around, the boys saw Ross Carson standing near. He had come up the stairs unperceived.

"How came you here, you little coward?" asked Tom rudely.

"The carpenter gave me leave to come up," answered Ross quietly. "I did not know any one was up here, and I was anxious to see the view. But it is a dangerous place.

"It's likely you think so," sneered Tom. "You'd find the head of a barrel a dangerous place. As for me, I'd like to see the place where I wouldn't go! Boys, do you see that?"

He pointed to a scaffolding which had been erected about the steeple for the use of the workmen. It projected several feet, and overhung the vast chasm below.

"We see it; but what of it?" asked Louis Raymond.

"You'll see what of it," answered Tom. "It's a jolly place to dance a hornpipe;" and before his companions could realize his intention, he had climbed out upon the scaffolding and was walking fearlessly about it.

The boys stared in sheer amazement at such recklessness, and begged him to be careful.

But their fears for his safety only made Tom more anxious to show his boasted courage, and he began rather a feeble imitation of a sailor's hornpipe.

"Wouldn't it be a long jump to the pavement?" he said.

As he spoke he looked down—a fatal thing; for his head, which had until now been so cool and steady, began to whirl strangely. He could not move his eyes from the awful chasm below him. It seemed to fascinate him.

The boys looked at each other in horror. They saw the terrible danger which menaced him; they knew it was only a question of moments now before he must fall and be dashed to atoms on the pavement below. He stood in a kind of stupor, looking down into the fascinating gulf, his eyes wild and staring, his face white with terror. He, too, knew the awful danger in which he stood, but he was powerless to help himself. The slightest change of position, even the raising of his eyes, and he must fall. The gulf seemed drawing him on; his brain grew more torpid with every instant, and his eyes seemed starting from their sockets. Back of him shuddered his horror stricken comrades, waiting in agony of suspense for the fatal end of this terrible drama; before and below him yawned the great chasm, at the bottom of which the people moving along looked like dwarfs.

Suddenly there was a movement among the boys, and Ross Carson, with white face and set teeth, climbed quickly and noiselessly out of the steeple on to the scaffolding, and with steady step approached the boy who stood on the brink of such a fearful death.

"If he touches him, Tom will fall," whispered Louis Raymond.

Low as the whisper was, Ross heard it, and half turned his head towards Louis, pausing an instant as if to think. Then he made a quick step forward, and throwing his arms around Tom's waist, dragged him backward.

It was all over in an instant. In the face of a fearful and imminent danger Ross saved his enemy, and slowly, carefully, for every step was peril, drew him back to the steeple, and with the help of the other boys got him inside once more, white as a corpse, it is true, and utterly unnerved, but safe.

There was little said by any one. In silence Ross helped Tom descend the winding stair, and then walked home as quickly as possible.

"I don't feel well enough to go to school again this afternoon," he said to his mother, "so I'll weed out your flowerbeds for you."

"You are pale," said Mrs. Carson. "I'm afraid you study too hard."

Ross did not answer, but threw off his coat and began to weed the beds, hoping by hard work to overcome the nervousness which had possessed him ever since leaving the new town hall.

He was still weeding a couple of hours later, when he heard the tramp of many feet, and looking up, he saw about a dozen of his schoolmates coming in at the little wooden gate, Tom Lane first of all.

"I've come to ask your pardon, Ross Carson," said Tom, holding out his hand. "You've taught me this day what true courage is, and made me see what a cowardly sneak I've been."

Tom's lips quivered as he made this humiliating confession, and his eyes were moist with the tears which he could restrain with only the greatest effort.

Ross took the proffered hand in a warm and hearty grasp as he said, "I'd have done as much for anyone, Tom. Don't make so much of it. But I'm out and out glad to be friends with you."

And friends, fast and true, they were from that time forth, and no one ever again even whispered that Ross Carson lacked courage. The story of that great deed of his on the scaffolding about the new hall had borne testimony to his courage which was sufficiently convincing, and the people of Hillsboro' were proud of their young townsman. In their eyes he was a hero. But I think that the noblest thing about his brave act was that he risked his life to save that of his enemy.—*Illustrated Christian Weekly.*

Pleasantries.

Kansas City Man: "I suppose you've never been in Kansas City, have you?" *Omaha Man:* "I was there last week." "Last week! Oh, but you ought to see it now."—*Omaha World.*

A little city maiden, on a visit to her uncle's farm, saw a threshing machine in operation for the first time. "O mamma!" cried she, rushing into the house all out of breath, "there's something out in Uncle Joe's barn with two horses in it, and they keep going, and never get anywhere!"—*Harper's Bazar.*

Squire—"Well, Mould, how about that horse I sold you? Was he quiet enough?" Undertaker—"Well, sir, he did give us a little trouble at first. We put him in one of the mourning coaches, you know, and parties dont' like to be shook up in their grief. But we've put him in the 'earse now, and we havn't 'eard any complaints so far.

One day the children were having an object lesson on the blue heron. The teacher called attention to its small tail, saying: "The bird has no tail to speak of." The next day she asked the scholars to write a description of the bird, and a little German girl wound up by saying: "The blue heron has a tail, but it must not be talked about."—*Harper's Bazar.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JUNE 8, 1887.

The music at Lancaster next week will be very fine. We understand that the collation will be held in an immense tent to be erected near Harbaugh Hall.

According to a despatch from Vienna to the Associated Press, under date of June 3d, a project is on foot to make the Pope, King of Palestine, under a guarantee of protection on his throne by the Catholic powers. This project is hinted at by the *Allgemeine Zeitung*, but it seems to be visionary. If carried out it will "beat the Jews."

This week we finish the publication of the letters from Dr. Wolff to Dr. Nevin in 1841, and in doing so, we wish to make a correction in the accompanying note of Captain W. W. Nevin which we quoted a few weeks ago on our editorial page. For "even wrathful" read "ever watchful." The former expression is rather an ambiguous compliment under which Capt. Nevin does not wish Dr. Wolff's memory to rest. We can hardly refrain, however, from saying that our misquotation made pretty good sense. Some things seem to justify the injunction, "Be ye angry and sin not."

From the Long Past.

The paper on which the invitations to the commencement of Franklin and Marshall College is printed this year is "part of a small lot found in one of the lofts of the old paper mill of J. M. Wilcox & Co., near Philadelphia. It was dismantled eighteen months ago, after more than half a century's disuse. The mill was one of the first at which paper of this quality was made in America, having been erected in 1729; and this specimen of its product is certainly over 100 years old, having been made by hand, expressly for the printing of Continental currency during the Revolutionary period." The invitations are finely printed at the office of the Lancaster *Intelligencer*, and the whole make-up is according to the modern ideas of æsthetic taste.

The Presbytery of Philadelphia has invited the Southern General Assembly to meet in this city next year, and the second congregation, worshiping at Twenty-first and Walnut streets, Rev. Dr. McIntosh, pastor, has offered their church for the holding of the sessions. This offer, if accepted, will go farther toward effecting a union than any mere discussion in the newspapers. There is nothing like personal contact and intercourse for healing some kinds of divisions. Of frail men it may be said in general that they do not like some people because they do not know them, and they will not know them because they do not like them.

The report published some time ago in most of the church papers in this country, THE MESSENGER not excepted, that Mr. Spurgeon had said 5000 additional policemen would be required to keep order in London if the Salvation Army were disbanded, proves to be untrue. Mr. Thomas McClure, Honorary Secretary of the Workingmen's Protestant League, has written to Mr. Spurgeon on the subject and received this reply:

Westwood, Beulah Hill, Upper Norwood, S.E.

Dear Sir:—I have never used any such words. You must be under error. I have had no occasion to speak of the Salvation Army. Yours truly,—C. H. SPURGEON.

Mr. Thomas McClure.

We published the report at the time for what it was worth as an individual opinion and subsequently remarked that the reputation it gave to the Salvation Army was not sustained in this country. By reference to an item under the head of Religious Intelligence, it will be seen that the police have recently been called upon to repress these zealots in Eastern Pennsylvania.

The College Centennial.

We copy on our fourth page a number of notices given of the Centennial Celebration of Franklin and Marshall College, to be held from the 12th to the 16th of this month. It will be seen that an extended and varied program has been made out. The committee to whom this has been entrusted, have succeeded in "covering the ground," and all the main features of rejoicing will be signally marked. We predict that there will be such a gathering on the College Hill as has never been seen there before. There will be a reunion of old friends, and "a feast of reason" as well as "a flow of soul."

But this must not end in a pic nic. It will be no credit to our Church if we hold a jubilee amid the green and golden glories of the campus without doing anything for the enlarged usefulness of the institution. There is much work to be done by individuals and congregations, and we hope they will come to the feast with such contributions as will put Franklin and Marshall College on a firm financial basis. Let every man bestir himself to do the work before his own door.

Thought to be Non-essential.

It is remarkable that in the action of the Episcopal House of Bishops in the direction of Church Unity, and in all the discussions of the subject since, there has been little or nothing said about the Liturgy. The bishops did not refer to it in their propositions, and it has not been urged as a barrier to union by non-liturgical bodies. This is to be accounted for, not by any means because it would be abandoned by Episcopalians or adopted by others, but simply because it is almost universally felt that if the question of apostolic succession and the ordination of the ministry were settled, the non-essential question of any order of worship would adjust itself. The latitude allowed would preserve the freedom of individuals and the autonomy of congregations. The *Presbyterian*, which is by no means inclined to "forms," we notice, passes this over as a secondary matter which would not be an insuperable obstacle to closer union. And this is about the general and common sense view everywhere outside of the Churches which have worked themselves up to partisan feeling in treating of the matter. Freedom is already conceded by nearly every denomination. There is no rule in Presbyterianism, for instance, to keep any minister or congregation from using the old liturgy of Calvin or John Knox or from adopting either the elaborate one resuscitated some years ago by Professor Shields of Princeton, or the one prepared more recently by Prof. Hopkins of Auburn Theological Seminary. At a recent meeting of the Wesleyan Conference in England, when this subject was under discussion, it was decided to be as tyrannical to keep people who wanted them, from using forms, as to force them upon people who did not want them. The day of Procrustean beds is past and nothing would be more certain to render a law inoperative than to make it so rigid that it could not be obeyed. The difficulty will be all the greater if the law discriminates.

In our own Church, we are certain that the difficulties will be practically and peacefully solved in a few years, if no forced, wooden construction is put upon the "Peace Basis."

The Pope's Temporal Power.

It is probable that the reconciliation between the Vatican and the Quirinal will be effected upon about the terms indicated in these columns a few weeks ago. The Pope seems willing to compromise with Italy. He no longer asks for a restitution of the whole area embraced within the Papal state in 1870, when his temporal authority was extinguished. He does not even ask for the entire city of Rome, for he clearly sees that such a demand would be resisted with revolutionary violence. But he says he would be placed in a position where he would "be subject to no power" if he were left absolute sovereign over the Leonine city, and a strip of land on the same side of the Tiber, which would assure him a seaport of his own. The Leonine city includes the Vatican, St. Peter's, and other central properties of the Holy See. Unquestioned sovereignty in this belt or section of his former domain, with undisputed egress and ingress to and from his metropolis, would place Leo XIII. in better position than that of Pius IX. when dependent upon French bayonets to protect him from Italian revolutionists. The cession of this territory to the Pope would carry with it the yearly revenue of $645,000, voted to him in 1870. This he has hitherto refused to take and it has accumulated until it now amounts to $10,000,000.

This compromise may seem to be a retrocession on the part of the Pope, but after all it is a victory, and what is more, the victory has been gained through the influence of a once hostile Protestant power. The Papal victory in the Prussian parliament has made the above arrangement possible. An exchange says: "King Humbert's ministers are well aware that the Savoyard dynasty is far less firmly planted in Rome than are the Hohenzollerns at Berlin. They have seen, nevertheless, Kaiser William and Prince Bismarck succumb in a struggle with the Vatican, and it would be strange if they did not profit by the experience and counsel of the German Chancellor. It is high time that the Italian, like the German, Kulturkampf should end."

In regard to the permanency of the arrangement, the same paper says: "Any territory which the Pope would accept in satisfaction of his claims would be ceded under international guarantees; and a pledge given by King Humbert's government to the German empire would probably be kept more faithfully than was the compact made between Victor Emanuel and Napoleon III."

As far as the game on the political chess board has been played, we fear that His Holiness has won every time.

Change of Time.

We are requested by the Stated Clerk to say that Clarion Classis will meet on Thursday evening, June 23d, and not on the 22d, as published in the Minutes of the Pittsburg Synod, the Almanac and THE MESSENGER.

Rev. Dr. S. A. Mutchmore, the genial proprietor of *The Presbyterian*, has started on a trip around the world. We wish him a safe journey and a happy return to his many friends.

Editorial Correspondence

The Meeting of the General Synod.

The General Synod of the Reformed Church in the United States, met in triennial session, in Grace Reformed church, Akron, O., Wednesday, June 1st, at 7.30 o'clock, P. M. By appointment of the retiring President, Rev. B. Bausman, D.D., who was not able to be present, the opening sermon was preached by Rev. E. R. Eschbach, D.D., of Frederick, Md., from 2 Cor. 5: 14: "For the love of Christ constraineth us."

After the opening sermon, the Synod proceeded to effect an organization. On motion of Rev. Dr. C. Z. Weiser, the Stated Clerk was instructed to cast the ballot of the Synod for Rev. Dr. G. W. Welker, of North Carolina, as president. President Welker, upon taking the chair, made a brief and appropriate address; after which Rev. Dr. S. N. Callender, of Rockingham county, Va., and Rev. Charles M. Schaaf, of Fort Wayne, Indiana, were elected vice-presidents, and Rev. A. E. Truxal, of Manor Station, Pa., corresponding secretary. The organization having thus been made, the Synod adjourned until the following morning.

At the opening of the Thursday morning session, the president announced the standing committees. The following are the chairmen of said committees:

On Religious Service: English, Rev. J. B. Shcntz; German, Rev. Dr. J. Dahlman; *Minutes of Classes:* English, Rev. Dr. W. Rupp; German, Rev. Dr. P. Greding; *Overtures:* Rev. Dr. S. N. Callender; *Minutes of General Synod:* Rev. Dr. I. S. Weisz; *Minutes of Synod of United States:* Rev. Dr. E. R. Eschbach; *Minutes of Ohio Synod:* Rev. J. A. Peters; *Minutes of Synod of the Northwest:* Rev. Dr. J. F. Busche; *Minutes of Pittsburgh Synod:* Rev. J. M. Kendig; *Minutes of Synod of Potomac:* Rev. Dr. J. H. A. Bomberger; *Minutes of German Synod of the East:* Rev. C. Schaaf; *Minutes of Central Synod:* Rev. C. F. Kriete; *Correspondence with Sister Churches:* Rev. Dr. D. Van Horne; *State of the Church:* Rev. James I. Good; *Home Missions;* Rev. Dr. J. S. Kieffer; *Foreign Missions:* Rev. S. B. Yockey; *Orphans' Homes:* Rev. E. N. Kremer; *Nominations:* Rev. Dr. S. G. Wagner; *Finance:* Rev. Dr. George Wolf.

A large part of the morning session was spent in discussing a question relating to the representation of San Francisco Classis. The matter was finally referred to a special committee, with Rev. T. O. Stem as chairman. The proceedings of the several Synods and Classes were referred to the proper committees. The committee on the revision of the constitution reported, through its chairman, Rev. Dr. S. N. Callender, that they had performed the duty assigned them; and printed copies of the constitution, as prepared by them, were distributed among the members of Synod. The consideration of the subject was made the order of the day for Monday morning.

The session of Thursday afternoon was opened with prayer by Rev. F. W. Kremer, D.D., of Lebanon, Pa. The report of the Board of Foreign Missions of the General Synod of the Reformed Church, was read by the president of the Board, Rev. Dr. D. Van Horne, of Philadelphia. The report gave a very encouraging account of the work of Foreign Missions in Japan. Over seven hundred have been converted and added to the membership of the Reformed Church during the past few years. A flourishing girls' school has been established at Sendai, by Misses Poorbaugh and Ault, to which the governor of the province sends his daughter. A theological seminary has been established for the training of native pastors. Nine students are already in attendance, several of whom were recently licensed to preach the Gospel.

The report of the Board of Home Missions was read by Rev. J. A. Peters, president, giving an account of the work of missions as carried on by the different Boards of the District Synods, &c. The report shows that, within the past three years, the amount of $105,038.58, has been contributed by the Church for the support of Home Missions, being in excess of the amount reported three years ago, of over $27,000.

Rev. Cyrus Cort, of Greencastle, Pa., chairman of a committee appointed at the last meeting of the General Synod, to prepare a plan for the unification of the mission work of the Church, presented the report of this committee. The report called attention to what it termed the "unconstitutional and fragmentary way" in which the work of missions had been carried forward for the past twenty years; and advised that the work of Home Missions be committed entirely to the General Synod's Board, the Boards of the District Synods or Classes being dispensed with or resolved into advisory committees. The consideration of the report, which was able and interesting, was made the order of the day for Monday afternoon.

The reports from the different orphans' homes were received and referred to the committee on orphans' homes.

The report of the treasurer of Synod was read and referred to the committee on finance.

The committee on the minutes of the Synod of United States, Rev. E. R. Eschbach, chairman, presented its report, of which the various items received proper attention, the most of them being referred to special committees.

In compliance with the request, by letter, of Rev. Dr. B. Bausman, president of the last General Synod, the action of the officers of Synod, in appointing Mr. C. G. Gross, of Philadelphia, as treasurer, instead of his father, Mr. W. D. Gross, deceased, was ratified.

At the service on Thursday evening, the sermon was preached by Rev. Dr. S. G. Wagner, of Allentown, Pa., from John x. 30: "I and my Father are one." The congregation was large and attentive, and the sermon was a thoughtful and impressive one. The services were conducted by Revs. E. N. Kremer and J. B. Henry.

The Committee on Religious Services presented a partial report, one item of which was the appointment of one of the ministers of Synod to preach on Sunday in the Universalist Church. To this one of the members of Synod objected on the ground that the body would thereby be committed to an acknowledgment of the Universalist denomination as a branch of the Christian Church. This gave rise to some discussion, which made it apparent that the objecting member had no followers. A motion to alter the report was unanimously voted down, and the appointment then confirmed along with others.

Through the Committee on Overtures a communication was presented to the Synod, from the Presbyterian General Assembly, meeting in Minneapolis in 1886, inviting this Synod to co-operative Church Union. In response to this, a Committee on Church Union was created, to whom the matter was referred. This committee consists of two members from each of the Synods.

The Synod received, through the Committee on Overture, several volumes presented by their authors: a work on Baptism by Rev. J. J. Leberman; a volume entitled "Europe through American Eyes," by Dr. A. S. Zerbe; and a "Practical Church Register for Congregational Purposes," by Rev. M. Loucks. These volumes were accepted by the Synod and the thanks of the Synod were returned to the donors

On motion of Rev. D. B. Shuey, of Kansas, the Stated Clerk was directed to send to the International Sunday-school Convention, now in session at Chicago, the following despatch: "The General Synod of the Reformed Church in the United State sends greeting with Heb. xiii. 20, 21."

The Committee on Minutes of General Synod reported various items, one of them being that relating to the preparation of a new Hymn Book. It appeared that the work had not been performed by the Committee, the chairman of it having resigned his appointment immediately after the meeting of the last General Synod, at which he was not present. The remaining members of the Committee, reported that, while nothing had been done by them, a collection of Hymns had been placed in their hands, compiled by Revs. J. M. Schick and Hiram King, from the Eastern and Western Hymn Books. The matter was referred to a special committee.

The consideration of the item relating to the Directory of Worship was made the order of the day for Tuesday morning at 10 o'clock, a. m. Rev. D. S. Fouse was appointed Reading Clerk for the Synod.

Rev. Dr. Gehr, as chairman of a special committee, reported in regard to the admission of members who have no letter of dismission. Action was postponed until the report on the new Constitution comes up.

Another item of Dr. Gehr's report related to the subject of prayer for Colleges. There was considerable discussion of the question of appointing a special day of prayer for colleges. It was finally resolved that Reformation day, namely, the third Sunday in January, be also a day of special prayer for our educational institutions. J. S. K.

Communications.

Press Echoes.

The following notices of the coming Centennial celebration of Franklin and Marshall College have appeared in different papers, and will help to give an idea of the varied exercises during the week:—

A College Centennial.—Benjamin Franklin, one of the most far-sighted statesmen and sagacious publicists of the formative period of our institutions, journeyed from Philadelphia to Lancaster, when far advanced in years, to lay the foundation stone of Franklin College. He was one of its most liberal patrons; and in this year, when the college, with imposing literary and musical exercises, will celebrate its Centennial, Franklin will have fit eulogist in Dr. Wm. Pepper, provost of the University of Pennsylvania, Philadelphia, of which also Franklin was founder. Marshall College, founded in 1837 at Mercersburg, was joined with Franklin in 1853; and so the united College has both a centennial and semi-centennial to celebrate. Judge Hughes, of the United States District Court, Virginia, will pronounce the eulogy on Chief Justice Marshall. He is well known as a jurist, orator and disputant, and there is peculiar fitness in the selection of a Virginian for this task. These orations will be made in the court house, Lancaster, June 14. A Memorial Oration by Hon. L. H. Steiner, a centennial poem, literary reunions, alumni dinner and a brilliant social reception to wind up the festivities will be the other features of the College Centennial at Lancaster, which will occupy five days, June 12–16 inclusive. An elaborate programme of musical exercises has been arranged.

A Southern Orator at a Northern College.—During the war the literary and religious institutions of the country suffered severely from the shock of arms; the bitterness and asperities of that period were injected into church councils and colleges. With the restoration of universal good feeling and the abatement of sectional estrangements come the literary interchanges that characterize a homogeneous people. Frequently of late Northern orators of reputation have been called to and have served most acceptably in making the honorary addresses at the commencements of Southern institutes of learning. Now comes to the North a Virginian of high repute as an orator in the person of Hon. R. W. Hughes, United States Judge in the Norfolk district, who will make the oration on Chief Justice John Marshall, at the Centennial Commencement Celebration of Franklin and Marshall College, Lancaster, Pa., June 14. Judge Hughes conducted the Richmond *Examiner* from 1853 to 1857; afterwards he was editor of the Washington *Union*; he was a conspicuous supporter of Douglas in the Charleston Convention of 1860; he deprecated secession but went with his state into the Confederate cause; was a candidate for governor of Virginia in 1883, having previously been U. S. district attorney and afterwards was appointed judge by President Grant in 1874. The fitness of his selection to eulogize the great Virginian who established the judicial system of which Judge Hughes is now a part, will be readily recognized; and from his reputation as an orator, a fine address may be expected. Judge Hughes will meet a warm welcome in Pennsylvania, the colleges of which commonwealth bear the names of such famous Virginians as Washington, Jefferson and Marshall.

Musical Culture and Letters.—It is a happy device of those having in charge the arrangements for the Centennial celebration of Franklin and Marshall College, Lancaster, Pa., June 12–16 to mingle musical exercises of an unusual degree of excellence and high standard with the literary celebration.

The famous orchestra and orchestral band of Prof. Carl Thorbahn—who is in charge of the music for Cornell University's Commencement—will be in attendance at nearly all the exercises of the week; and, in addition, two magnificent choruses will be especially provided for the memorial celebration on Tuesday evening and the Centennial oration and poem on Wednesday evening. Mr. Wm. B. Hall's Cecilian Society of 100 members will provide the first of these; and Mr. Walter Bausman's Mendelssohn Club of twenty thoroughly trained voices will form the other.

Hon. Lewis H. Steiner will be the Centennial orator at Franklin and Marshall College Commencement, June 15. He is at present in charge of the great Enoch Pratt free library in Baltimore, having undertaken, largely as a labor of love, to organize that great interest, the benefaction of the liberal patron whose name it bears. Dr. Steiner, by a life of devotion to literary pursuits, a long public career as Senator, and wide acquaintance with the most eminent men of letters in the country, brings to his post signal qualifications; and his oration at Lancaster in June will be a notable event.

Hons. John Cessna, John W. Killinger, W. S. Stenger, John F. Hartranft; a host of eminent divines of the Reformed church; Maj. H. Kyd Douglas, Hagerstown; Governor Beaver, Hon. Samuel J. Randall, State Superintendents Wickersham and Higbee and the presidents of a half score of Pennsylvania Colleges are among those whose names figure in connection with the exercises of Centennial Commencement week at Franklin and Marshall College, Lancaster, Pa., June 12–16.

Franklin College, whose Centenary is to be celebrated at Lancaster with elaborate literary and musical exercises during the week of June 12–16, was incorporated by the Legislature of Pennsylvania, on the 10th of March, 1787, as "The German College and Charity School of the borough and county of Lancaster." At the same time the institution was named Franklin College "from a profound respect for the talent, virtues, and services to mankind in general, but especially to this country, of His Excellency Benjamin Franklin, Esq., President of the Supreme Executive Council."

Marshall College whose Semi-Centennial is to be celebrated at the same time graduated its first student in 1837; was founded in Mercersburg, Pa. It had developed out of the High School of the Reformed church which had been founded in 1831, at York, Pa., where the Theological Seminary was at that time located. It was removed to Lancaster and united with Franklin in 1853.

Franklin and Marshall College, of which the Centennial and Semi-Centennial celebration will be held in Lancaster, June 12–16, has graduated 553 Alumni; old Marshall turned out 192 graduates. Of these 745 Alumni the greater part are yet living. Many occupy prominent positions in church and state, and the high standard which is maintained by the institution is everywhere recognized and respected.

The beginnings of Franklin and Marshall College, whose Centenary is to be celebrated with much ceremony at Lancaster, June 12–16, were in the establishment of old

Franklin College in 1787. Dickinson alone antedates it by four years, with a charter from the State in 1783.

The friends of the highest classical culture and of liberal education in its old and best sense will have a grand rally at Lancaster, Pa., June 12–16, when there will be celebrated the Centennial of Franklin and Marshall College. Of this institution Dr. Wickersham, in his "History of Education in Pennsylvania" says: "Without much pretension or show, its work of instruction has always commended itself for solidity and thoroughness. It still adheres more strictly than any of our Colleges to the old, well tried curriculum of classical and philosophical study, holding it to be superior to any other for the purposes of liberal culture."

Missionary Society Anniversary.

On Monday evening, 29th ult., the Missionary Society connected with the Sellersville Reformed church, held its first anniversary.

The altar and pulpit were entirely concealed from view by blooming plants, ferns, vines, and bouquets of cut flowers while above and on each side were scriptural quotations upon streamers of white paper. On the right hand side of the pulpit were the words:

"The word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall confess."

Upon the left were the words:

"Ask of me and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."

Right above the mountain of fragrant blossoms and flowers in a half circle were the familiar words:

"Go ye into all the world and preach the Gospel to every creature."

And directly beneath this on a square card:

1886. 1887.

Anniversary
Missionary Society
Sellersville Reformed Church.

After the opening hymn, "From Greenland's Icy Mountains," and a prayer by Rev. Snyder, of S. Bethlehem, Prof. Williams made the opening address.

The secretary stated in his report that the first regular meeting of the society was held on the 24th day of February, 1886, and thirty names were enrolled. On the 14th of February, 1887, the membership had increased to one hundred. In all, sixteen meetings were held with an average attendance of sixty. At these meetings were had twenty seven recitations, ten essays, five addresses, five missionary reports, thirteen referred questions, etc.

After the singing of another hymn the treasurer, Charles R. Althouse, presented his report, and made some preliminary remarks. He said the object of the missionary society was not to collect money, and yet without the assistance of money this organization would be a contradiction. His report showed that $109 had been collected from the members, an average of something over $1.07 a member, or $7 for each meeting. Something over $60 had been given in support of missions, and a small balance remained in the treasury.

Rev. Dengler then introduced a Japanese student from the college at Lancaster. He read his address, being as yet too much of a stranger to our language to deliver it extemporaneously. He described his country geographically, some of its historical features, the habits of the people, early efforts of Christianity, and compared it to our own beautiful country. He felt at home in America, yet he would like to return to his own country; to his own people. He was asked to give the answer to the first question in the Heidelberg catechism, and repeated the Lord's prayer in his native language, which he did, the people rising to their feet in reverence during the last recitation.

Rev. Snyder, of S. Bethlehem, and Rev. Mill, of South Easton, each made short addresses, and the meeting closed.

During the evening the Sellersville choir gave some of their excellent music.—*The News.*

Installation.

The installation of Rev. A. S. Stauffer, as pastor of the Line Mountain charge, took place on the 27th day of April, in St. John's church, Upper Mahoney, Northumberland county, Pa. The committee consisted of Rev. Dr. Duenger, Rev. W. G. Engle and Rev. J. Glantz, who were all present. The chairman preached an appropriate sermon on Acts 10: 33. The other brethren performed the installation service. Bro. Stauffer's prospects in his new field of labor are good and encouraging for pastor and people.

Another Franklin and Marshall Alumni Local Association Formed.

A meeting of graduates of Franklin and Marshall College resident in the Lehigh Valley was held at the Sun Hotel, Bethlehem, Pa., hall, at 2 P.M., on the 26th ult., for the purpose of perfecting the organization of a Franklin and Marshall College Alumni Association of the Lehigh Valley. Of the seventy-five graduates in the Valley some twenty were present at the meeting, and the deepest interest was taken in the organization of the proposed association.

Ex-State Senator Jeremiah S. Hess of Hellertown, called the meeting to order, after which E. G. Schwartz of Allentown was made chairman and Hon. J. S. Hess, secretary.

After some appropriate remarks by the chairman, secretary and G. W. Geiser, Esq., of Easton, in relation to the object of the meeting, a committee of five was appointed to draft a constitution and by laws for the government of the association. The chair appointed J. B. Deshler, Esq., of Allentown; G. W. Geiser, Esq., of Easton; Rev. Dr. I. K. Loos, of Bethlehem; Rev. A. F. Ziegler, of Leithsville, and E. R. Renninger, of Allentown.

The committee subsequently reported a constitution, and recommended that the association be named "The Franklin and Marshall Alumni Association of the Lehigh Valley." The report, with recommendations, was adopted. The constitution says "all graduates of Marshall College, Franklin College, Franklin and Marshall College, and the Theological Seminary connected with the college, and all others who have attended the college a whole term and received a degree and are residents of the Lehigh Valley, are entitled to membership." The dues are $2 per annum. The 20 graduates present signed the constitution and ten others were made members by letter.

The place of holding the next annual meeting and dinner was left in the hands of the executive committee.

The election of officers was next held with the following result: President, E. G. Schwartz, Esq., of Allentown; Vice-President, Rev. H. M. Kieffer, of Easton; Secretary, Hon. Jeremiah S. Hess, of Hellertown; Treasurer, Rev. N. Z. Snyder, of South Bethlehem. The members of the executive committee are J. B. Deshler, Esq., of Easton; Rev. Dr. I. K. Loos, of Bethlehem; G. W. Geiser, of Easton. The auditing committee is Rev. Dr. S. G. Wagner, Rev. W. R. Hofford and E. H. Renninger, all of Allentown.

The meeting adjourned at about 4 P.M., by passing a vote of thanks to Hon. Charles Brodhead and A. H. Beers for the use of the hall. The association is organized under very favorable auspices, and the officers expect to have enrolled in a very short time every Franklin and Marshall College graduate of the Lehigh Valley.

The result of the canvass of the Fairview charge, Butler county, Pa., by General Agent Binkley, was *fourteen* new subscribers for the MESSENGER.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Selinsgrove Charge.—Rev. W. A. Haas pastor. The spring communions in this charge were quite encouraging. There were four added by confirmation in the Selinsgrove congregation. Seven were added to the Kratzersville congregation in December, which makes an addition of eleven by confirmation to the charge during the year. The following are the spring collections, for Wichita College, classical apportionments and the principal of our theological tutorship band. Freeburg congregation, $50.00; Selinsgrove, $20.00; Salem, $28.29; Kratzersville, $20.19. Total, $118.48.

Meadville.—*St. John's.*—The Lord's Supper was celebrated May 8th. Services were held during the evening of the week previous, Rev. J. W. Pontius assisted the pastor, Rev. F. B. Hahn. On Friday evening, a class of nine catechumens were confirmed. Two were received by letter and one by reprofession—collection, $20.50. The missionary society connected with this congregation is growing in numbers and interest. On Wednesday evening, the monthly meeting was held, at which, besides the regular programme, Rev. Pontius read an essay on "The Progress of Missions."

Lebanon.—*St. John's*—Rev. G. B. Resser, pastor, received on Whitsunday, by confirmation, 11, and by certificate during the year, 5. Alms amounted to $27.20.

Philadelphia.—*Christ.*—Rev. James Crawford, pastor, on Whitsunday, added one by confirmation to membership.

Reading.—*Second Church.*—Rev. C. F. McCauley, D.D., pastor; Rev. Rufus W. Miller, assistant. At Whitsunday communion, received by confirmation, 3; by certificate and renewal of profession, 3. Total, 6. The anniversary of the Sunday-school, held first Sunday in May, gave an encouraging exhibit. There are four departments, including a Chinese department of five Chinese and five teachers. The total enrollment of teachers, officers and scholars, is 521. Children's Day service will be observed second Sunday in June.

Augusta Charge.—The spring communion services came to a close in the Augusta charge, Rev. George P. Hartzell, pastor. On Sunday, May 15th, additions: By confirmation, 13; by certificate and renewal of profession, 12. Total, 25. Offerings: object, classical apportionment and general benevolence. Emanuel's, $26.75; St. Peter's, $23.11; Jacob's, $17.44; St. John's, $13.75; Elias, $15.63; Zion's $9.50. Total, 106.18.

Red Bank Charge.—Licentiate R. F. Gass, has accepted a call to become pastor of the Red Bank charge, Clarion county, Pa., and will enter upon his duties on the first Sunday in July.

Elizabethtown.—An unusual occurrence was witnessed at the late meeting of Lancaster Classis, in this place, in that the entire class graduated from the Theological Seminary, at Lancaster, five in number, presented themselves in a body before the above named Classis for examination and licensure.

Hellertown.—The benevolent contributions of the Lower Saucon charge, Rev. A. B. Koplin, pastor, for the year ending May 19th, aggregate $511.58, the largest amount we have ever raised, without special efforts. Of this amount, $50.00 was raised by the missionary society of Christ church, Lower Saucon. These missionary societies prove to be beneficial, not only because of the funds they directly raised for benevolence, but also because they prove themselves to be a stimulus, benevolence to the congregations, in the bosom of which they exist, as is evident from the fact that more benevolent money can be raised in them, and with less difficulty, than was the case before the existence of these societies. The accessions to the charge during the year were twenty-five, twenty-one by confirmation, and four by letter.

Hanover.—*Emanuel's.*—Rev. J. C. Bowman, pastor. Plans for the alteration of Emanuel's church, to accommodate a larger pipe organ, have been drawn by Mr. J. A. Dempwolf, architect, and accepted by the church authorities. About one-third of the centre of the present gallery will be lowered and extended a few feet forward, making a choir gallery and organ loft. The ends of the gallery will be left in their position. Arches will be sprung over the galleries, and handsome walnut woodwork around them. The changes will beautify the church interior, in themselves, and when a fine new organ is added, the improvement in appearance will be very great.—*Herald.*

York.—*Heidelberg Church.*—On the 8th ult., the Sunday-school of the Heidelberg Reformed church, Rev. F. J. Sauerber, pastor, celebrated another anniversary of its existence in a pleasing and interesting manner. In the morning the pastor preached a sermon appropriate to the occasion, which was followed in the afternoon by special services in the Sunday-school.

The Sunday-school was organized nineteen or twenty years ago in the West King street school-house, with a membership of between twenty-five and thirty. From that time on for a number of years, the little Sunday-school struggled along, meeting with better encouragement year after year, until now on its rolls are the names of over four hundred scholars. The Bible class, taught by the pastor, Rev. F. J. Sauerber, contains between seventy and eighty members, or over twice the number contained in the entire Sabbath-school, originally. The infant department alone contains about one hundred and twenty-seven children. The Sunday-school collections for the year amount to over $355; of this sum over one hundred dollars have been devoted to purely benevolent purposes. Rewards or prizes were given to about sixty scholars for regular attendance, memorizing Bible verses and bringing in new scholars. From the above figures will be seen the progress that the Heidelberg Sunday-school has made, under the creditable management of its pastor, teachers and other workers. The church has a membership of more than three hundred. From these numbers will be seen the imperative need of a larger and more commodious quarters.—*Daily.*

Elk Lick.—*Paradise Charge,* Rev. J. M. Evans, pastor, received by confirmation, 6; certificate, 2; reprofession, 1. Total, 9. Alms $45 66, for general benevolence.

Will's Creek Charge, of which Rev. C. H. Reiter is pastor. Spring communions closed on Whitsunday. These were all largely attended. The services appreciated, solemn and impressive. Additions to the membership of the church were sixteen by confirmation and certificate. The contributions were about as large as usual, which were devoted to Home Missions.

New York.

New York City.—Martha Memorial church, Rev. F. Fox, pastor. Confirmed on Whitsunday, 28. A number of the parents of the catechumens were received by reprofession of faith.

Maryland.

Walkersville.—Rev. S. M. Hench, pastor, confirmed, 25; received by certificate, 1, and by letter, 4. Total, 30. Alms $85.00, devoted to Wichita, Home and Foreign Missions.

North Carolina.

Maiden.—Communion services were held at Daniel's church, Lincoln charge, Rev. J. L. Murphy, pastor, May 1st. The catechetical class, which had been under a course of instruction for more than a year, was met for several days previous and received special lectures and instruction. Confirmations, 3; infant baptisms, 11.

Personal.

Rev. Warren J. Johnson, Manheim, Pa., who was seriously ill with diphtheria and prevented from attending to his pastoral duties during the past five weeks, has again resumed charge, although yet compelled to exercise great care. The constant manifestations of devotion of his people to him, and the many kindnesses shown during his illness were a source of much comfort, and are a proof to him of the unswerving love of the people for their pastor. Diphtheria has been an epidemic in that beautiful borough, and unusually prevalent and severe among adults.—N. B. N.

Centennial Celebration
And Annual Commencement of Franklin and Marshall College, Lancaster, Pa.

1887.

ORDER OF EXERCISES.

Sunday, June 12th.

10 30 A. M. Baccalaureate Sermon, by the President.

Monday, June 13th.

8 P. M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 14th.

2 P. M. Meeting of the Board of Trustees in the First Reformed Church.

8 P. M. Addresses in the Court House:—"Benjamin Franklin," by Provost William Pepper, M.D., LL.D., of the University of Pennsylvania; "John Marshall," Hon. R. W. Hughes, U. S. Judge of the Norfolk District, Virginia.

Wednesday, June 15th.

8.30 A. M. Society Reunions. 10 A. M. Alumni Meeting. 12.30 P. M. Alumni Dinner. 3 P. M. Address on "The Claims of the College on the Church," by Rev. J. Spangler Kieffer, D.D., Hagerstown, Md. "The Claims of the College upon the Community in which it is located," by W. U. Hensel, Esq., Lancaster, Pa.

8 P. M. Centennial Oration, by Hon. L. H. Steiner, M.D., Librarian of the Enoch Pratt Library, Baltimore, Md.; Centennial Poem, by Rev. C. W. E. Siegel, Houtzdale, Pa.

Thursday, June 16th.

9 A. M. COMMENCEMENT. ONE SESSION.
8 P. M. Reception and Concert on the College Campus.

Orders for Excursion Tickets on Pennsylvania, Philadelphia and Erie, Northern Central, Cumberland Valley, and Philadelphia & Reading Railroads may be obtained by addressing REV. J. H. DUBBS, D.D., *Sec. of the Faculty,* Lancaster, Pa.

Class of '62.

The members of the class of '62, will celebrate the 25th anniversary of graduation day in connection with the coming Commencement. Meet on Wednesday on the college campus. D. W. GERHARD, Secretary.

To the Members
Of the Class of '82, Franklin & Marshall.

The members of the Class of '82, attending the centennial exercises at Lancaster will meet at the Rauch Monument on the Campus on Tuesday morning, June 14, at 10 o'clock. Should the weather be unfavorable the meeting will be held in the City Hotel parlors. Members will not fail to report.

JULIUS HEROLD, President.
D. A. SOUDERS, Secretary.

Notice.

The pastoral charges within the bounds of Clarion Classis are hereby requested to send each, at least one, and not more than two delegates to the meeting of Classis at Eddyville, for the purpose of organizing a Woman's Classical Missionary Society, auxiliary to the Woman's Foreign Missionary Society of Pittsburgh Synod. In charges where missionary societies exist, the societies will send the delegates. As it may be difficult to entertain a large number at Eddyville, it will be well not to send more than two from each charge. Mrs. S. Z. BEAM, Vice-President of Woman's Foreign Missionary Society of Pittsburgh Synod, for Clarion Classis.

16th Annual Commencement
Of Ursinus College, Collegeville, Pa.,
June 19–23, 1887.

PROGRAMME FOR THE WEEK.

Sunday, June 19th.—8 P. M., Baccalaureate Sermon in St. Luke's Reformed Church, by President Bomberger.

Monday, June 20th.—Meetings of the Executive Committee of the Board of Directors, and of the Standing and Special Committees of the Ursinus Union.

8 P. M., Junior Exhibition in the College Chapel.

Tuesday, June 21st.—8 P. M., Annual Address before the Literary Societies by Hon. Henry K. Boyer, of Philadelphia, Speaker of the Pennsylvania House of Representatives.

Wednesday, June 22d.—10 A. M., Annual Meeting of the Board of Directors. 1.30 P. M., Annual Meeting of the Alumni Association. 3.30 P. M., Annual Meeting of the Ursinus Union. 8 P. M., Annual Oration before the Alumni Association in the College Chapel, by Rev. M. H. Groh, A.B., '74, of Landisburg, Perry county, Pa. Subject: "Triumphs of Christianity." 9.30 P. M., Alumni Banquet.

Thursday, June 23d.—10 A. M., COMMENCEMENT, in Trinity Christian Church, at which the customary order of exercises will be followed; consisting of Orations by the members of the Graduating Class, the Conferring of Degrees, etc.

3 P. M., General Meeting of the Ursinus Union and of the Guests and Friends of the College, followed by a Concert on the College Campus.

8 P. M., President's Reception.

Arrangements have been made with the Reading, Lehigh Valley, and Perkiomen Railroads for excursion rates good from June 17th to 25th. For orders for Reading and Lehigh Valley tickets apply immediately to *Ursinus College Bulletin,* Collegeville, Pa. The Perkiomen tickets will be sold without orders.

Meeting of the Classes
Of the Synod in the United States, the Synod of Pittsburg, and the Synod of the Potomac.

St. Paul's—Deckard's, Crawford county, Pa., June 10th, 1887.
Lebanon—Stouchburg, Berks county, Pa., June 16th, 1887.
Clarion—Eddyville, Armstrong county, Pa., June 23d, 1887.
San Francisco———

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from May 5th, 1887, to May 21st, inclusive.

Rev. J. P. Stahl, Somerset, Ohio, viz, Zion's Ref. church Glenford, O., 14.00; D. S. Thomas, 5.00 for Girls' School, and Miss. Letters, 35 cts.,	$19 35
Rev. H. W. Stienecker, Medina Ref. ch., Wis., for Miss. Letters,	3 45
Rev. T. G. Stem, treas. East Pa. Cl., viz., St. John's Ref. S. S., Howertown chge, Rev. C. J. Becker, pastor, 12.67; St. Paul's Mis. Soc. of Kreidersville chge, pastor, J. W. Maybry, 11.80,	24 47
Rosalie G Clifford, treas. Miss. Bank of 24 members, Wadsworth, O., for support of Girls' School, Sendai,	15 00
Mrs. L. B Albaugh, treas. Ladies' Home and Foreign Miss. Soc., Bethel Ref. ch., Tadmor, O., for school building in Japan.	29 27
Rev. H. Bielfield, Frederick City, Md., from Lonis Kretz, 30 cts.; Two families in German Ref. ch., Frederick City, 2.70,	3 00
J. T. Reber, treas. Schuylkill Classis, from 2d Ref. ch., Reading, Rev. C. F. McCauley, D.D., pastor,	100 00
J. T. Reber, treas. Schuylkill Cl., from Tamaqua ch., Rev. J. J. Fisher, pastor,	10 00
D. B. Mauger, Esq., treasurer Gosn. Cl., from Rev. S. M. Hube's chge,	30 00
Rev. J. O. Lindaman, Bath, Pa., from Christ's Ref. Missionary Society of Bath, for support of Girls' School,	21 80
Mrs. D. L. Zerbey and Emma E. Zerbey, Pottsville, 5.00 each, for Girls' School in Japan,	10 00
Rev. A. R. Bartholomew, Pottsville, Pa., from Ruth A. and Joseph H. Bartholomew,	2 00
Rev. N. S. Strassburger, treas. Cl. of Lehigh, viz., Jacksonville chge, Rev. J. N. Bachman, 33.00; S. S. Slatington Ref. church, Pastor N. F. Peters, 9.45,	42 45
John Lutz, New York,	10 00
Rev. W. F. Lichliter, from St. Luke's Ref. church, Lancaster, Pa.,	2 00
Ref. Salem ch. of Harrisburg,	23 05
Rev. J. Muellhaupt, from Reformed S.S., Salem, Oregon,	4 00
Rev. I. H. Reiter, D.D., treas. Miami Cl., from Mission Circle of Ref. ch., Miamisburg, Ohio, for Girls' school, Sendai,	20 00
Rev. J. A. Peters, Danville chge, Pa.,	25 00
Rev. G. W. Stibiz, Lehighton, Pa., for Missionary Letters,	30
Louis Markell, treas. Ev. Ref. ch. of Frederick City, Md., per Rev. E. R. Eschbach, D.D., Miss. Soc. of said church, 50.00; A Friend, 25.00; Mrs. M. E. S. Hood, for support of Girls' school, 50.00; special offerings of ladies and others for support of Girls' school, 50.00,	175 00
Emma R. Lefever, treas. S. S. Miss. Soc. 2d Ref. ch., Hbg.,	6 00
Rev. J. F. Busche, D.D., New York, viz., George Augustin, 20.00; Mission Festival, 20.00; Mrs. Moeloth, 3.00; Mrs. Heintz, 50 cents; Mrs. Hordine, 25 cts.; Anonymous, 5.00; Geo. Breit, 50.00, and for Miss. Letters, 1.25,	100 00

Continued on 8th Page.

SERVICE
FOR
CHILDREN'S DAY.

The time for the observance of this service by the churches within the bounds of the Synod of the United States is drawing near—viz., the third Sunday in June. Pastors and Superintendents will remember the Service issued by us last year, of which we are prepared to fill orders at the following prices:

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Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
Muslin,	**.75**
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
300 "	**5.00**
Directory of Worship, Muslin,	**.50**
Imitation Morocco,	**1.00**
Young Parson,	**1.25**

OLD BOOKS AT REDUCED RATES.

Wayside Gleanings, by Rev. B. Bausman, D. D., former price, $1.25,	**.60**
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy,	**.05**
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Miscellaneous.

Saint Anthony's Sermons.

Saint Anthony preached to the Priory throng:
Saint Anthony's sermons were terribly long,
So dreary, so weary, so learnedly deep,
That all of the brothers were soon fast asleep.
He sighed as he looked at them, placid and still,
For he loved his own sermons, as some people will;
Then away in a huff to the river he sped,
A sermon he'd preach to the fishes instead.

He stood on the brink and his sermon began,
But fish are not fonder of sermons than man.
So he girt up his cassock; quoth he, "I must go
And see if they'll listen to me down below."
That night as the monks in refectory sat,
They wondered and asked what the Saint could be at,
When a young brother said as he bent over his dish,
"He's gone to the river to preach to the fish."

So down to the river they started in quest,
And peered through the water with curious zest,
Till they spied in the bed of the river below
The Saint and the fish sitting row upon row.
And 'tis said ever since that historical night
Not a fish in that stream can be tempted to bite.
The reason's as plain as the waters are deep,
Saint Anthony's sermons have sent them to sleep.

Selections.

The truest end of a life is to know the life that never ends.

Alas! this time is never the time for self-denial; it is always the next time. Abstinence is so much more pleasant to contemplate upon the other side of indulgence. —*Macdonald.*

Christ showeth to His disciples, after His resurrection, His wounds to heal the wounds of their unbelief. As though He would say, look upon me and fight manfully; without a battle shall no man be crowned.—*Miles Coverdale.*

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
—*Charles Rudolph Hagenbach.*

Personal.

Mr. Geo. W. Cable is lecturing in Southern towns on "Cowboys in the Churches."

The widow of Henry Ward Beecher has taken up her residence with a daughter at Stamford, Conn.

Henry Villard pays Charles L. Tiffany $20,000 yearly for the house which he is at present occupying.

The graduating class at Princeton this year will plant a slip of ivy sent them by Mrs. Cleveland, the President's wife.

Henry M. Stanley is authority for the statement that snuff helps the eyesight in hot regions. He always uses it in Central Africa.

The death of Mrs. Isaac Osterhout, of Wilkesbarre, Penn., places that town in possession of a public library fund of nearly $400,000.

Bishop Keane, of Richmond, has been selected by the bishops and archbishops for the position of rector of the new Catholic University.

The Rev. Dr. W. A. Snively has resigned the rectorship of Grace Episcopal Church, Brooklyn, on account of ill health, and in accepting his resignation the vestry presented him with a check for $5,000 for a trip abroad.

Science and Art.

PRESSURE.—The pressure of fourteen tons a square inch has been found to render soft wood suitable as a substitute for hard wood, as for making loom-shuttles.

It is now proposed to cremate the dead by electricity. The bodies, it is said will, be instantly consumed without causing any odor and only a handful of ashes will be left.

The longest span of wire in the world is used for a telegraph in India over the River Kistnah. It is more than 6000 feet long, and is stretched between two hills, each of which is 1200 feet high.

CANINE SCENT.—Careful experiments on the sense of smell in dogs have been made by George J. Romans, who has communicated the results to the Linnæan Society of London. He finds that not only the feet, but the whole body of a man exhale a peculiar or individual odor which a dog can recognize as that of his master amidst a crowd of other persons; that the individual quality of this odor can be recognized at great distances to windward, or in calm weather at great distances in any direction; and that even powerful perfumes may not overcome this odor. Yet a single sheet of brown paper, when stepped upon instead of the ground, and afterward removed, was sufficient to prevent Mr. Roman's dog from following his trail.

A new discovery in mechanics was investigated in Montreal the other day by a party of New Yorkers, who went there for this special object. The result accomplished by the discovery is the pulverization or grinding of the hardest substances by the action of air set in motion resembling that of a cyclone. The air is confined in an iron chamber not larger than an ordinary house furnace. At a test given, nails, iron, slag, and flint rock were reduced to an impalpable powder, while the operation was equally effective with phosphates, mica, asbestos, rice hulls, and other pulpy and soft substances. The device is very inexpensive, and so far as the investigation showed, accomplishes results so important as to point to a revolution in pulverizing and grinding operations in some departments of trade.

Items of Interest.

The Concord Summer School of Philosophy will begin its ninth term on July 13, and will continue two weeks.

The public debt statement just issued shows the reduction of the public debt during the month of April to be $13,053,098.77. Total cash in the Treasury, $460,105,896 41.

Gloom and hop lice pervade the hop districts of Central New York. This is the third year of disaster, and it means absolute ruin to many hop farmers and more quassia in the beer.

Scarlet was the chosen color of the Jacobite faction in England, with white, the hue of the famous "White cockades." To this day mysterious hands yearly deposit in St. Peter's, in Rome, where lie the remains of the Cardinal of York and other members of the House of Stuart, wreaths of scarlet flowers.

The births recorded in London every week exceed the deaths by more than a thousand, and during the next ten years the increase in the number of inhabitants will probably be nearly three-quarters of a million. Kansas City and other "boom" towns in the West will have to do some lively hustling to beat the effete old British metropolis.

Dinner pails. Recently these afforded an interesting economical study. There were more than a score of them in the hands of laborers seated on the sidewalks with their backs against the brick wall which protects Trinity Churchyard on New Church street. We could not help seeing their contents as we passed. Every man had light, spongy, well baked wheat bread. Many of them had with it boiled eggs or liberal slices of meat. In most every pail was some luxury, either pie or huge chunks of cake, and not of the plainest sort, but rich layer cake. They also had a liberal supply of either tea or coffee. And was it not significant that not one of the wage-earners was found drinking beer? Nowhere else in the wide, wide world will the dinner pails of the workers tempt the appetite as here in the United States. No millionaire in this big city eats better food of the same sort than we saw taken from the workmen's pails.—*American Grocer.*

Some interesting figures with regard to the consumption of food in Paris have recently been published in France. It appears that in the year 1885 no less than 303,894 oxen, 188,595 calves, 1,979,536 sheep, and 352,004 pigs were killed at Paris. Adding to this the 7,662,412 pounds of horse flesh which was sold for food, 157 pounds of meat is the average consumption of each inhabitant. The largest number of cattle came from the provinces, and the rest was supplied by Germany, Switzerland, and Austria-Hungary. Besides this an average of 9 pounds of tongues, livers, kidneys, calves' heads, 23 pounds of fish, 22 pounds of poultry, and 7 pounds of oysters per inhabitant has to be added to the consumption of meat. It will appear strange that the average of 7 pounds of oysters falls on each inhabitant of Paris, the more so as the poorer classes contribute largely to raise the average. It is stated that the oyster for which there is the greatest demand at Paris is that known as the Portuguese oyster, the flavor of which has been improved by some new experiment in the growth of oysters.

Useful Hints and Recipes.

Sweep carpets gently. Even rag carpets should be treated with consideration. A severe digging with the broom wears the warp and scrapes out the lint of the rags needlessly.

LACE CURTAINS.—Soak the curtains over night in cold water in which a piece of soda has been melted. Run off cold water in the morning and pour boiling soap on them, wash, then boil for twenty minutes in clean water, with soap and a little blue. If bleaching is impossible, let them lie for a few hours in clean cold water, rinse, and dry before starching. Glenfield starch is beautifully clear with borax melted in; wring them through while the starch is very hot, then stretch quite straight—either on a rope or carpet on which a sheet has been spread. Iron when almost dry. To those who have long tables, the best plan is to let them dry thorough, then damp slightly with lukewarm water, fold straight, and roll up for ironing.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

JOB AND SOLOMON; OR, THE WISDOM OF THE OLD TESTAMENT. By Rev. T. K. Cheyne, M A., D.D. New York: Thomas Whittaker. 1887. Pp. XIII. and 309. Price $2.25.

Whoever has carefully studied Cheyne's Commentaries, especially that on *The Prophecies of Isaiah*, will readily concur in the opinion, that he has few, if any, superiors among English Old Testament interpreters. He is painstaking and accurate, cautious and judicious, liberal in opposition to a blind traditionalism, yet conservative in opposition to an unbelieving rationalism. No one can question his broad scholarship. He is well read in the entire literature of his department, having an intimate acquaintance with the latest and best that has been said on the various questions under discussion. His best qualities come to view in the present work, which comprises four critical studies on The Book of Job, The Book of Proverbs, The Wisdom of Jesus the Son of Sirach, and The Book of Koheleth, or, Ecclesiastes. It is not exegesis, but criticism based on a thoroughgoing exegesis. Their inseparable connection and mutual relation are clearly apparent to the author, who remarks in his Preface: "Exegesis and criticism are equally necessary for the full enjoyment of the treasures of the Old Testament, and just as no commentary is complete which does not explain the actual position of critical controversies, so no introduction to the criticism of a book is trustworthy which does not repose, and show the reader that it reposes, on the basis of a thorough exegesis." In his minute examination of these four books of the *Chokmah* literature of the Old Testament, Dr. Cheyne analyzes their contents, discusses the several questions of their integrity, inquires into the time and place of their composition, sets forth their characteristic thoughts and their relations to each other, and shows their religious value. The Old Testament scholar will find much that is helpful in the author's remarks on the Hebrew text. The style of the book is extremely fascinating. Criticism is commonly regarded as dry, but in the hands of Dr. Cheyne it is as interesting as a romance. The reader will not willingly lay down the book till he has reached its close.

LADY MARION'S ANSWER. By Lydia L. Rouse, author of "Sandy's Faith," "Honest Willie," "Duncan Kennedy's New Home," etc. American Tract Society, 150 Nassau street. Depository, 1512 Chestnut street. Pp. 227. Price $1.00. Postage prepaid.

This is a well-written interesting tale, in which the Scotch dialect is used with great skill. The moral of the book is to show the overruling of events by Providence, to those who do right.

PRIMARY FRIDAYS No. 3. Original and selected recitations for the little ones. The Interstate Publishing Company, Chicago and Boston. Price 25 cents.

The skill displayed in the selection of these beautiful little poems is worthy of the highest commendation. There is not a single worthless selection in the book. Mothers and primary teachers will find them admirably suited for recitation by the little tots. They are all for the very youngest children.

INFANT PRAISES. By J. R. Sweney and W. J. Kirkpatrick. Published by John J. Hood, 1018 Arch street, Philadelphia. Pp. 128. Price 25 cents; $2 40 per doz.

This is a collection of Sacred Songs, Hymns and Music for use in the Primary Department of Sunday-schools.

We have received a copy of that very enjoyable book called GOOD OLD SONGS. It contains more than a hundred songs that have been, and still are, dear to the people. The book is large, sheet-music size, nicely printed and bound, and ought to find a place in every home. There are piano or organ accompaniments to each piece. "Good Old Songs" is published by Oliver Ditson & Co., Boston, Mass., and will be sent to any address, on receipt of the price, $1.

CHRISTIAN THOUGHT. Bi-Monthly. June, 1887. Edited by Charles F. Deems. New York: Wilbur F. Ketcham, Publisher, 71 Bible House. $2.00 a year; Clergymen, $1.50; 40 cents a number.

Mr. Moncure D. Conway opens the handsome June MAGAZINE OF AMERICAN HISTORY with a brilliant leading paper on "Fredericksburg First and Last." Mrs. Lamb, the Editor, contributes a brief, well-written sketch of the American career of Major-General Robert Monckton, colonial governor of New York about 1762, and whose elegant military portrait graces the front page of the number. Hon. Isaac T. Smith, His Siamese Majesty's consul-general, writes an interesting account of an old Boston "Historic Meeting House." Frank G. Carpenter furnishes "Our Presidents as Horsemen." J. G. Bourinot, LL.D., of the House of Commons, at Ottawa, on "Canada During the Victorian Era." Another June attraction is an entertaining description of the great artist, Jean-Francois Millet, and some of his masterpieces, now in America, by Albert Wolff; "Sir Thomas Dale's Indians in London," by Rev. Edward D. Neill; and a choice bit of "Revolutionary History" by Hon. J. O. Dykman. The several minor departments are admirably filled. The great historical monthly is without a rival in its special domain. It overflows with varied and choice reading.

Price, $5 00 a year in advance. Published at 743 Broadway, New York City.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending May 28th and June 4th contain—St. Francis of Assisi, London Quarterly Review; The Ruin of Aurangzeb, Nineteenth Century; A Visit to Japan, Fortnightly; The Earthquake in London, Macmillan's Magazine; Memories of Undergraduate Life at Trinity, Forty Years Ago, Temple Bar; Lord Derby on the Blind, The Wealth of the London Jews, The Colonial Policy of Italy, and Literature and Action, Spectator; Central Asia Asparagus, Saturday Review; Greek and Turk in Asia Minor, St. James's Gazette; Homeric Astronomy, and Christmas Island, Nature; The Queen's Coronation, Chambers' Journal; Rider Haggard and his Critics, Times; with instalments of "A Secret Inheritance," "Major and Minor," "Richard Cable," and "Major Lawrence," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

On the evening of the 1st inst., in Christ Reformed Church, this city, by the Rev. Jas. Crawford, assisted by Rev. R. Smith, Mr. William Bigler Miller, of the firm of Spiece, Miller & Co., of this city, to Miss Annie O. Wertz, of Berwyn, Pa.

May 22d, 1887, at the bride's home, by Rev. J. M. Evans, Mr. Richard Newman to Miss Amanda Glotfelty, both of near Salisbury, Pa.

Sunday evening, May 22d, 1887, in Trinity Reformed church, New Germany, Md., by Rev. J. M. Evans, Mr. W. H. Bitner of Stanton's Mill, Pa., to Miss Emma L. Durst of Sharpe Mills, Md.

At Emlenton, Pa., at the home of the bride's mother, May 24th, by Rev. J. F. Mackley, M.D., Mr. Charles Way to Miss Lovina Hale, both of Akron, Ohio.

May 25th, 1887, at the bride's home, Saegertown, Pa., by Rev. A. A. Black, Dr. Williard Parsons, Spartansburgh, Pa., to Miss A. Louisa Deichman.

May 25th, 1887, at the home of the bride in Vernon township, Crawford county, Pa., Mr. Murray B. Chidester, Conneaut Lake, to Miss Agnetta D. Brown, Rev. A. A. Black officiating.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In Blair county, Pa., on the 5th of May, 1887, Adam Fouse, aged 82 years, 2 months and 8 days.

This good man at an advanced age was gathered home to the church triumphant, amid the general regrets of his kindred and the community in which he had so long resided. He was one among a number of devoted brothers, who for many years exerted a healthful and controlling influence in the congregation and among the people. One by one they entered into rest, leaving this beloved father the only link in the family chain, connecting the present with the past. His brother, Rev. Theobald Fouse, had been his pastor during his ministerial life. The same meek spirit and earnest devotion to the interests of the church that characterized this loved Patriarch, were eminently true of the subject of this notice. Like David and Jonathan of old, together "they were lovely in life." The influence for good they exerted in life, eternity alone will unfold. This brother, until age left its impress upon his powers, was remarkable for the vigor with which he carried forward the varied interests of his vocation. Nor was this true merely in reference to the affairs of the world. It was his peculiar delight to labor for the cause and kingdom of his Master. He could say, and often with cheerful piety sang,

For her my tears shall fall,
For her my prayers ascend:
To her my toils and cares be given;
'Till toils and cares shall end.

He was a leader in Zion. For 52 years he served as elder in the congregation in which he was born. Not often is this allowed to weary pilgrims in Zion. But it was permitted to Father Fouse. He did not seem to "grow weary in well doing." Of him it can be said emphatically, "Diligent in business, fervent in spirit, serving the Lord." He loved the courts of God's house—it was the place for spiritual entertainment. He was remarkable for his punctuality and regularity in his attendance upon all its appointments, although residing distant from it about two miles. What he did, he seemed to do with all his might. Worship was not a mere idle and uninteresting service to him. It was the outgoing of his soul in simple and sincere faith, in devotion to Almighty God. The songs of Zion were an attraction and enjoyment to him. Especially was this the case when the good old German hymns and melodies, treasured up in his childhood and sanctified by the sacred impressions and recollections connected with his early home training, were used in the sanctuary. They were sources of rich spiritual comfort to his soul. In the congregational prayer-meeting he always took a leading part. He loved this exercise. Here he frequently enjoyed spiritual refreshings. And the perfume of these heavenly visitations he carried with him in daily life.

Not often is it allowed to one man, in his short life-time, to assist by his influence and means, in the erection of three church edifices on the same spot in his congregation. And yet Father Fouse lived long enough to do this. His means was cheerfully contributed, and that, too, with no stinted hand, to this end. In the erection of the first house in 1832, he was one of the Building Committee. True, this place of worship was of humble proportions, but it was in keeping with the community in which it was located. In the course of years the demands of the congregation were such that a larger house for worship was required. Accordingly in 1853, mainly through his exertions and liberality, such a place for devotion was made of the old. This was quite an achievement in its day. For many years, up to 1885, it stood, welcoming good people into its borders to pay their vows to Almighty God, when the present comely and stately edifice was erected. Then, indeed, could Father Fouse, along with others, exclaim like devoted Israelites of old, in the erection of the second temple, "The glory of this latter house is greater than that of the former." Here in this house it was permitted him to worship only a few brief months. And when by reason of infirmity he was unable to meet in the sanctuary, his affections still went out with them. He always sought to devise liberal things for Zion, and with great cheerfulness he gave to the Lord's cause. He was a fast friend and supporter of the benevolent institutions of the church. The fact is, he seemed never to grow weary in meeting the calls for aid in this direction.

It was, however, in the sphere of the home circle where we learned to know him best, and where his humble piety seemed to exert its most hallowed influence. His was a Christian home. Here he unburdened himself freely to the ministers of Christ, who were so heartily welcomed to his hospitality. Then, too, he made it a matter of conscience generously and cheerfully to provide for the way-faring traveller. In doing this he often realized that he entertained "angels unawares." The sick, too, in the community for miles around uniformly shared in his visitations and prayers. On his table in his home, always near at hand, were his well-used and well-read devotional books, along with the papers of the church. From all this Christian constancy and devotion during the long years of his life, he was happy when the hour of his release came. Calmly and quickly he passed away. His body was committed to mother earth on Saturday, May 7th, in joyful hope of a blissful resurrection.

F. A. R.

(*Christian World* please copy.)

DIED.—On Friday morning, May 6, 1887, in her home at Bloomsburg, Pa., surrounded by the members of her household, several neighbors and her pastor, departed from the Church militant, another faithful member of the Bloomsburg congregation, in the person of Mrs. Catherine Kramer, at the age of 77 years and 15 days.

The deceased with her husband became a member of the Bloomsburg congregation about three years ago. She at once took an active part in such work in the affairs of the church in which she felt that she could be most useful. This she continued until disease deprived her of the power to do so. Her interest in her Church and its prosperity, however, did not lessen with the weakening of her physical powers.

On the holy Easter-day, being then already too weak to leave her bed, with great thankfulness, she received, at her home, the blessed emblems of the broken body and shed blood of our blessed Redeemer, as the tokens, that as He rose from the dead, so a blessed resurrection awaits all those who believe in Him, who, though they die, yet shall they live, because He lives.

Mrs. Kramer leaves a husband and a number of children, who though they mourn, yet "not as those without hope." Two of the children, no doubt under the influence of her teaching and example, are confirmed members of the Church. The others, as they grow up, it is to be hoped, will likewise be faithful to her instruction.

On Monday morning, May 9, after a brief funeral service at the house, in which the pastor was assisted by Rev. Dr. Mitchell of the Presbyterian Church, the remains were taken to Welleversville, Columbia Co., Pa., in a cemetery where lie the remains of many relatives of the family.

"Securely shall her ashes lie
Waiting the summons from on high."

PASTOR.

DIED.—At Lock Haven, Pa., May 11th, 1887, Bessie, daughter of George and Effie Weymouth, aged 2 years, 1 month, and 29 days.

DIED.—Early on Sunday morning, May 15th, 1887, departed this life, Margaret Diffenderfer, aged 73 years, 3 months and 15 days.

John Diffenderfer and his wife were devout Christians and earnest upholders of the Reformed church of New Holland, Pa. They had three children. Henry, their only son, died some fifteen years ago while in charge of the silk department in Mr. Stewart's store, New York. One daughter, an earnest worker in the church, died some twenty years ago. And now the last surviving member of the family has entered into rest. Margaret Diffenderfer was unassuming and quiet, she was unflinching in her devotion to her Saviour and in upholding her church, a regular attendant at church and devout worshipper. Her approaching end found her peacefully awaiting the coming of the Saviour. Her life was a commentary on the words, "For me to live is Christ, to die is gain." In her will she gave to the church at New Holland the sum of $250.

DIED.—In this city, on the 20th of May last, Theophilus W. Wagner, eldest son of Rev. Henry Wagner, deceased, and brother of Rev. S. G. Wagner, D.D., and John H. Wagner, Esq., of apoplexy, after a few hours illness, in the 58th year of his age.

The deceased was a resident of this city for forty years, and was highly respected by all who knew him. In early life he was received into the Reformed church at Lebanon, Pa., by confirmation, by his father. He leaves a widow to mourn his departure; his son and daughter having died before him.

DIED.—Fell asleep in Jesus, May 9th, 1887, at her home in Martinsburg, Pa., Fannie Ramsburg Rupley, wife of Theodore Rupley, aged 33 years, 3 months and 13 days.

Death is always solemn. But it is particularly sad to behold the young and useful cut off in the early period of life. The dread messenger came suddenly to the departed one. A few days before no one would have thought of such an event. There was nothing in her appearance to inspire even a passing thought of early and untimely death. But a violent attack of pneumonia accomplished its sudden, rapid work. Being a devout Christian, however, she was prepared for the dread event. Conscious of her approaching departure, having given her parting message to husband and children and relatives who stood around her couch, she calmly committed herself into the Saviour's hands, exclaiming with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for *Thou art with me.*"

Mrs. Rupley was descended from an excellent Reformed family in Frederick City, Md. In infancy she was consecrated to the Lord in the holy sacrament of baptism, and the vows then assumed in her behalf, she, at a proper age, renewed in confirmation under the pastorate of the now sainted Dr. Zacharias.

That public profession of our holy religion she ever honored by a consistent Christian life. Meek, modest, retiring in manner, her piety of the contemplative type, with reverence and with adoring faith in Christ she nobly discharged her every duty to those with whom she had to do. An affectionate wife, a devoted, loving mother, a sincere friend she won the esteem of the entire community in which she lived. Beautiful as she was in person, there was enshrined in that form a still more beautiful soul.

Ten years ago she removed with her husband to Martinsburg where they continued to reside to the time of her decease. The future seemed to them full of promise. But the sun of her existence has been extinguished before it reached its meridian. The joys and sorrows of life, its hopes and fears, its fair visions and bright prospects are all over with her. We mourn the sad event. Our sympathy goes out to the relatives of the deceased and particularly to the surviving husband and motherless children on whom most directly and heavily the weight of God's hand had thus fallen. The writer being on a visit to the town at the time of her decease was called upon, in the absence of a pastor, to conduct the funeral obsequies. From the comforting Scripture—"Because I live, ye shall live also"—he spoke to a large congregation assembled to pay their tribute of affectionate grief to the departed. And then in the cemetery near the town we laid her body to rest in the glorious hope of a resurrection at the last day. May the God of all peace and consolation, who causeth streams to break forth in the desert and turneth the wilderness into pools of water, bind up the wounds inflicted by His own hand and convert sorrow itself into a fountain of spiritual peace and joy!

S. R. B.

Religious Intelligence.

Home.

Children's Day in the Methodist Church will this year be celebrated June 12th. The same day has been appointed for children's celebrations in the Presbyterian Church.

The fifty-eighth anniversary of the Brooklyn Sunday-school Union was celebrated in that city May 25th, when the little ones who attend the Sunday-schools paraded through the streets, the girls wearing white dresses and carrying handsome silk banners with gold fringe. James S. Case, the Grand Marshal, perfected the arrangements, and had about 80,000 children in line.

Archbishop Corrigan has received a letter from the Pope, signed by the Pontiff's own hand, conveying in strongest language the assurance of Pontifical sympathy and help in the struggle with rebellious McGlynn. Enclosed was also a letter to Dr. McGlynn warning him that unless he appeared before the Propaganda, within 40 days, the Pope would excommunicate him by name.

The interest of the deaconess work in the United States is constantly increasing. Among the Episcopalains this order is in quite a flourishing condition, and sisterhoods for various special religious works have been organized among them. At the Lutheran Mother House in Philadelphia thirty-one women are now serving their probationary period. Two weeks ago the first sister was sent out to begin the work of "parish-nursing" in the congregation of Rev. Wischan.—*Standard.*

The Rev. Dr. Henry M. Scudder, who will presently go to Japan to re-engage in mission work, belongs to a remarkable family of missionaries. His father, John Scudder, founded the Arcot Mission in India, and spent most of his life there; and seven of his sons, including Henry M. Scudder, were at one time associated with him in that work. Three of them are still in India, and one of them is in Texas. Of John Scudder's grandchildren, four are missionaries in India, and two in Japan, one is a pastor in New York, another in Jersey City, and another yet in San Francisco.

A book recently published by Rev. Father O'Brien (R. C.) of Mt. St. Mary's College, Maryland, gives some statements that will surprise those who have supposed the Roman Church a unit upon all things. The truth is, great diversity prevails, especially among the Roman Churches of the East. For instance, the Maronite Church celebrates Mass, not in Latin, but in Syriac, gives the cup to the laity, and has a married clergy. The Chaldean Church says Mass in ancient Syro Chaldaic; the Uniat Church, in ancient Greek, and the latter is privileged, even in the presence of the Pope, to say the Creed without the *filioque*.

The opening services of the twenty-ninth annual session of the General Assembly of the United Presbyterian Church of North America were held on the 25th ult., in the Second church, Rev. J. B. Dales, D.D., pastor, Race street, near Sixteenth. The United Presbyterian Church is composed of 10 Synods, 69 presbyteries, 706 ministers, 46 licentiates, 55 students of theology, 3,615 ruling elders, 885 congregations, 678 pastoral charges, 144 mission stations, 94,641 members, 937 Sabbath-schools, 83,617 scholars in the schools. The contributions during the past year amounted to $977,860. Rev. John T. Brownlee will preach the opening sermon. Among the questions discussed was that of instrumental music in churches.

The Lutheran Ministerium of Pennsylvania, held its 140th annual meeting in Zion's Lutheran church, on Franklin, south of Vine street, beginning on last Thursday. This Synod numbers at present 238 ministers, 418 congregations, and 91,616 confirmed members. It added last year by confirmation, 5,178 members; by adult baptism, 288; from other denominations, 351. It reports 430 Sunday-schools, with 6,860 teachers and 60,312 pupils. The meeting was an important one, as the adoption of a new Synodical Constitution and other important topics were discussed. There was a memorial service in honor of Henry Melchoir Muhlenberg, the father of the Lutheran Church in America, who died in 1787.

War has been declared against the Salvation Army at Bethlehem. The Army has become a public nuisance in the town, and many complaints have been heard. One evening lately, a spirited horse became frightened by the shouting, singing, music, and colors of the Army at Broad and Main streets, and ran away, doing considerable damage.

The Army assembled at the same corner subsequently, and refused to leave when told to do so by officers. Then the Salvationists began to shout and sing louder than ever. Captain Poorman and one of the exhorters were arrested and locked up. They were given a hearing and sent up, Poorman for forty-eight hours, and the exhorter for twenty four. Police have been directed to arrest the Salvationists every time they appear on the streets, either while parading or telling their experience on the street corners.

Foreign.

The number of Anglican clergy in British North America exceeds now 1,000. There are nineteen dioceses, to which another in Canada proper is about to be added.

The Anglican Church Conference, which took place at Brussels recently, was largely attended. Twenty-five chaplains from Belgium, France, Germany, Switzerland, and Holland, took part in it, under the presidency of Bishop Wilkinson. Some valuable papers were read and thoroughly discussed. Geneva was selected as the place of meeting for next year's Conference.

The cathedral at Ulm, on the Danube, is the finest and largest of the Lutheran Churches; it can seat 28,000 worshipers. The spire was never finished, but the work of completion has been carried on so vigorously that the capping-stone of the magnificent spire may be placed at the height of 534 feet in 1889. The corner-stone of the minster was laid in 1377; the church was cleared of Roman idolatry in the year of the Augsburg Confession.

An antique gold collar ornamenting a statue of the Virgin in the Church of Montarlot, near Fontainbleau, was stolen a few days ago. It was offered for sale the next day to a curiosity dealer in Paris, Boulevard Beaumarchais, who detained it and gave information to the police, the statement of the seller as to how he came in possession of it not being satisfactory. This man proved to have been the beadle of the church, named Adenis. On learning that the gendarmes were on their way to arrest him he hanged himself.

The clerical newspapers are silent on the Papal decision on the Labor question, while the Royalist journals express displeasure. M. Lemoinne, a semi-Orleanist, writes that the Pope is as much of an opportunist as Prince Bismarck, while democratic America continues conservative. Europe, he says, is not democratic through love of democracy, but because she is obliged to be. The *Temps* says it does not wonder that the Pope is trying to gain such a powerful machine for his side as the Knights of Labor, but wonders what is to become of the prejudices that so long dominated Rome. The Holy Office consecrates democracy as the legitimate heir of the régimes which preceded it.

"Compound Oxygen—its Mode of Action and Results," is the title of a brochure of nearly two hundred pages, published by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., which gives to all inquirers full information as to this remarkable curative agent and a large record of surprising cures in a wide range of chronic cases—many of them after being abandoned to die by other physicians. It will be mailed free to any applicant.

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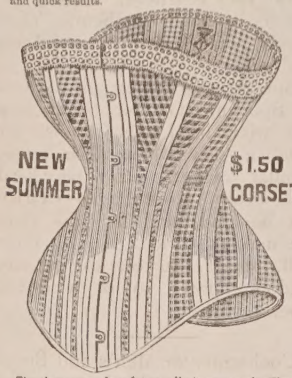

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Harrisburg, Pa., May 21, 1887.

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Monday, May 30, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@3; winter, extra, $3@3.50; Pennsylvania, family, $3.75@4; Pennsylvania, roller process, $4.15@4.50; Western winter clears, $4.15@4.35; do. straight, $4.37½@4.65; do. patent, $4.75@5.25; Rye Flour, $2.65@2.85 per bar.

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OATS.—Sales of 1 car No. 2 mixed quoted at, 34c., No. 3 white quoted at 36¼c.; 1 car rejected white 34c.; No. 2 white, 37½c.

PROVISIONS.—We quote Mess Pork at $16@16.50; family Pork, at $16.50@18, as to weight; shoulders in salt, 6½c.; do. smoked, 7@7¼c.; breakfast bacon, 9½@10c.; Loose butchers' Lard, 6¾c.; prime steam do. $7.12½; city refined do. 7¾@8c.; Beef Hams, $22; smoked beef, 15@16c., sweet pickled hams, 10¼@11c.; as to averages; city family beef, $10@10.50 ₱ bar. City Tallow in hogsheads, 3¾c.

POULTRY.—We quote live fowls 10@10½c.; live springers, 15@28c. as to size; Dressed chickens, 9¼@10¾c.; dressed spring chickens, 18@35c.

EGGS.—Sales of Western, 17@17½c.; Penna. and near brands, 18c.

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CHEESE.—We quote New York full-cream new choice 12c.; do. do. fair to good 10@10½c.; Ohio flats, choice, 10½c., Pennsylvania, part skims, 3@5c., and full skims, 1c. as to quality.

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"CRYSTAL PALACE HOME JOURNAL,"

Containing a Sermon by Father Field, with Portrait, of St. Clement's Church, Twentieth & Cherry, Subject *"The Iron entered into his soul."*

Volume 3, No. 26, Containing Sermon by Rev. O. H. Tiffany, D.D., with Portrait, of Spring Garden St. M. E. Church. Entitled *"The New Birth,"* a scientific necessity.

It is our purpose to give each week a sermon by leading ministers of the different denominations.

The *Crystal Palace Home Journal* contains 16 pages of choice reading matter, and is issued weekly from the Crystal Palace of T. H. Belcher, Eighth and Filbert Streets, Philadelphia.

It contains each week the following departments:—*Illustrations, Serials, Short Stories, Science and Progress, Physiology and Hygiene, Social Etiquette, The Curiosity Shop, All Around the House, Household Hints, Farm and Garden, What Shall We Wear? Young Folks' Column, Woman and Home, Humorous.*

Sample copy can be had at the Crystal Palace, 8th and Filbert, or will be mailed to any address on receipt of a two-cent stamp. **SUBSCRIPTION PRICE, $1.00 PER YEAR.**

T. H. BELCHER'S Crystal Palace Dry Goods Store, 8th & Filbert Sts, Philadelphia.

P. S.—The *Journal* for next week, Volume 4—No. 1, will contain a sermon by the most Rev. P. J. Ryan, D.D., Archbishop of the Diocese of Philadelphia, of the Cathedral of St. Peter and St. Paul, 18th St., opposite Logan Square. Subject *"The Passion of Christ."* A vivid picture of the greatest tragedy of the ages.

In No. 24 commences—The Great Serial Story *"She,"* by J. Rider Haggard.

SOME SWEEPING REDUCTIONS
IN
SEASONABLE DRESS GOODS.

to close the most successful season we have ever known.

We find ourselves at this time with somewhat too many of certain lines of Dress Goods and propose to distribute them at once, at prices that will promptly accomplish the object, instead of carrying them over or selling them slowly during the balance of the season, although we might save considerable money by so doing.

We shall now sell

Striped Tennis Suitings (28 inches wide), **At 50 cents per Yard.** Marked down from 62½ cents.

Handsome Plaid Tennis Suitings (28 inches wide), **At 50 cents per Yard.** Marked down from 65 cents.

Fancy Over-Plaid Checks (42 inches wide and very stylish), **At 37½ cents per Yard.** Marked down from 50 cents.

French Hair-Line Checked Chevron (40 inches wide), **At 37½ cents per Yard.** Marked down from 50 cents.

Hair-Line Checked and Striped French Bengaline (40 inches wide and very fine), **At 50 cents per Yard.** Marked down from 62½ cents.

Silk and Wool Checks (40 inches wide), **At 50 cents per Yard.** Marked down from 62½ and 75 cents.

Mousseline Foule Beige All wool and 40 inches wide), **At 50 cents per Yard.** Marked down from 62½ cents.

French Camel's-Hair Beige (42 inches wide), **At 75 cents per yard.** Marked down from $1.00.

French Foule Beige (42 inches wide), **At 75 cents per Yard.** Marked down from $1.00.

Worsted Checks (52 inches wide), **At $1.00 per Yard.** Marked down from $1.25 and $1.50.

Checked Suitings (50 inches wide), **At 87½ cents per Yard.** Marked down from $1.00 and $1.25.

50-Inch Tricots **At 75 cents per Yard.** Marked down from $1.00.

Printed Mohair (27 inches wide, ecru ground, with set figures), **At 37½ cents per Yard.** Marked down from 50 cents.

French Fancy Weaves (42 inches wide), **At 65 cents per Yard.** Marked down from 87½ cents.

AT THE
BARGAIN COUNTER

we are offering some of our surplus Wholesale stock at the following low figures: About 300 pieces

24-Inch Cotton Chain Stuffs comprising Checks, Plaids, Diagonals and Beige effects, **At 10, 12½ and 15 cents per Yard.** Marked down from 15, 20 and 25 cents.

Fancy Cheviot Suitings (38 inches wide), **At 37½ cents per Yard.** Marked down from 50 cents.

All-Wool Pacific Dentelle (40 inches wide), **At 37½ cents per Yard.** Marked down from 50 cents.

All the above mentioned fabrics are suitable to put on right now and all are in good assortment.

The above in connection with the **GREAT REDUCTIONS** Recently made in the **FRENCH ROBES AND COMBINATION DRESS PATTERNS** And the **$3 AND $4 DRESS PATTERNS,** probably makes the greatest aggregate of real bargains ever shown in Dress Goods.

STRAWBRIDGE & CLOTHIER,
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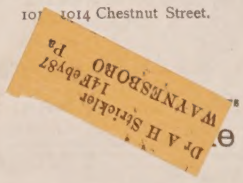

[illegible] & Manufacturers of
[illegible]e Carpets.

Invite attention to their Spring Stock of DAMASK and Fancy CANTON MATTINGS, in Special Designs and Colors, Art Squares, Oil Cloths, Linoleums, Lignums.